

## **2014 Eckhart Tolle Touching The Eternal India Retreat Part 2**

[Speaker 1] (0:00 - 16:49)

...future, but is already being fulfilled at this moment. People occasionally still come and say, what is my true life purpose? This!

The outer form is secondary. Am I destined to live here or there? Am I destined to move in this way or that way?

Or what words are destined to come out of my mouth? All that is the world of form, and that will look after itself. But what is the true purpose is the transformation of consciousness, which is now.

And there are people who are already in the midst of it, and their little mind still says, I'm looking for my life purpose. And then the outer will reflect the inner. You will teach.

In one form or another, you may be teaching already. Your very presence then becomes a teaching, because the good news is that just as unconsciousness can be contagious, unless you're very present, one unconscious person can create drama in an entire room full of people, can pull everybody just by starting to fume and shout, can pull everybody into reactivity until the whole room is totally unconscious and they're all shouting. And just like that, presence is also contagious.

Presence spreads, transmits itself beyond whether you speak or not. Your mere presence is the transmission of presence, space consciousness, and it will transmit itself to those who are ready. And so it means you're teaching.

Additionally, certain words may come out of your mouth, you may have some formal teaching function in this world, it's secondary what form it takes, it may be no form at all. The beautiful thing with many Indian teachers was there was almost no form to the teaching, no structure. They just sat under a tree or in a cave and it happened.

There was no time, they didn't say, we will meet from such and such. Of course the drawback is they might not be there when you get there. Or they've just run away somewhere and you have to find them.

That's a drawback, but we live in the world of polarities, so here you have the beauty, you know I'm going to be here, unless the universe has other plans. You know I'm going to be here at a certain time, but then we have almost too much structure and then there's the totally unstructured way of teaching and that has its great beauty, in a way it's nicer than this, and yet on the other hand, he may not be there, or he or she may have gone away. Or you have to hang around for hours and hours for him or her to make some appearance.

Finally at four o'clock in the morning he comes. So it doesn't really matter what the outer form of the teaching is. You will be teaching and you are teaching already.

As the course in miracles puts it, you are a teacher of God, not through pointing to the Bible and the beauty with teaching is that you don't have to do it. It does it. Your responsibility is to remain open, surrendered to it, so that what was a dense personal self becomes more and more transparent and then it can move through you.

And that is the purpose of your life and you are becoming transparent even as you sit here, less heavy as the self structures dissolve, the heaviness of me goes. Spiritual weight loss program. I spoke of the ability that comes with presence to look at a situation, to look without analytical interference through the mind and that that brings in the intelligence that will deal with the situation, whatever form that will take.

It will deal with it through an external factor or it will deal with it through this form. And prerequisite for this looking, and I'm using the word metaphorically in a wider sense, of course prerequisite for that is you must have surrendered to this moment before you can fully look at this moment, fully give it your complete attention. Your attention cannot be complete if you have not completely surrendered to the form that this now takes.

Then that intelligence can operate. But even the slightest resistance to what is will obscure, impair the ability to simply give attention to a situation, a person, a thing. The greatest transformative agent there is, but you need to have opened the doors first.

The portal of surrender must be open and the looking. That the greatest miracle is that. I suggest that we spend today in silence alone with your mind.

Allow the thoughts to be there if they come. Don't take them too seriously. Remember that they want to be taken seriously.

They pretend that they matter absolutely and no thought matters absolutely and no thought contains the absolute truth. So there is a compassionate relationship that you now have with your mind. You just see its limitations, which in themselves are not a problem.

They are the limitations of form. So you allow those limitations to be there. And there is the space around thought, in between thoughts.

Compassion and allowing go together. So when we speak of compassion, it's intrinsically linked to allowing what is to be. That is compassion.

And that has great power. Even your pain body. We looked at it yesterday.

What can you do? You allow it to be. There is space around it.

At first it seems very little space. And then a bit more. And so your relationship with your pain body is also one of compassion.

Allowing other people's minds. There is no really other people's minds. It's the human mind coming through this form.

Allowing that. Not demanding that they shouldn't manifest the human mind. Not demanding that they should be enlightened by now.

Why aren't you? You shouldn't behave like that anymore. You should be enlightened.

Compassion with human unconsciousness. What's unconsciousness? Complete identification with the conditioned mind.

That is unconsciousness. Wherever you go, you'll find it. Wherever you meet humans, you'll find it.

If you demand that it should be otherwise, you're in for big problems. Because wherever you go, you'll meet all those people who are unconscious. And you'll start complaining about it.

Saying they should be more conscious. And in that, become unconscious yourself. So you bring in consciousness through allowing, which is also compassion, that transforms.

So compassionate through allowing with the human condition, which is in yourself and in others. Not making, we looked at it yesterday, I put slightly different perspective on it, not making the human condition, which is unconsciousness, which is the human condition in its evolutionary, present evolutionary stage, which is coming to an end, but is still the predominant human condition, identification with mind, unconsciousness, pain body, identification with pain body, not making that into an identity for people. That's the opposite of compassion.

That is called judgment. Now judgment means to mistake unconsciousness for someone, to mistake the manifestation of human unconsciousness for a person. There is no person, there is simply the movement of human unconsciousness.

So judgment, you confuse the being, the identity, the true identity of that being, with the behavior that they manifest through manifesting human unconsciousness. And of course, there can be no compassion there. It is judgment.

You can do it to yourself too. You look back on what you did yesterday, and it was unconscious, and then you say, that was me. I'm bad.

Useless. Nothing to do with who you are. So wherever you meet unconsciousness, allow it.

Nobody there. Not a person. That is the transmission of presence, that allowing.

So you don't have to do anything to change them. The change happens. More questions.

This afternoon we may look at some. So we keep noble silence for the rest of the day, at least until after dinner, or beyond.

[Speaker 2] (18:21 - 24:43)

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[Speaker 1] (24:43 - 1:09:54)

You may look at some questions, later today or tomorrow, if anybody wants to ask verbal questions, you're also welcome, either do it today or tomorrow. You will find the answers to most questions, if they are vital questions, within yourself, or the solution to any problem, in the stillness. Take it into the stillness.

And even when you're engaged in thought, trying to solve something, a problem or a situation, step back from thought periodically. Thought has its place, but it is more important to step back from thought and to look. After a while, thought comes back, perhaps with an insight or a solution, or the problem itself dissolves, or other factors come in and you don't know how they got there.

This question I referred to this morning, I mentioned it briefly, we'll just have a quick look at it again. Question since childhood, if God consciousness was able to realize itself through you, Jesus, Buddha, et cetera, why doesn't it save itself all the time it takes for the rest of us, and just do the deed, whatever set of circumstances it took to create it, Jesus, Eckhart, whoever, just create those same circumstances in the rest of us. Boo hoo.

Many answers are possible depending on what perspective. The very thing that's being asked is actually happening. This is the best possible circumstance, and the best possible moment, as far as liberation is concerned, it's already happening.

Or you can change the question slightly. The question starts with, if God consciousness was able to realize itself through you, Jesus, Buddha, why doesn't it save itself all the time? You could put I instead.

If I realized myself through that form, why am I taking all this time to realize myself through this form? Why am I giving myself, if I am consciousness, why am I giving myself all that time? Why not now?

And be done with it. If you want it completely, it's here now. But that's not wanting to do with willpower, wanting nothing else.

Now, at the moment, perhaps you might say, yes, I don't want nothing else, but in 10 minutes time, you may want something else. You may want to be identified with a mind stream. Surrender now.

It takes no time. This spiritual practice takes no time. That's the beauty of it.

So a lot of time is saved in that way because surrender, which is the doorway, takes no time and requires no particular circumstances even, except what's here. What's here is already ideal. Within the totality, what's here, the totality has brought that which is here into manifestation.

It is connected with everything. This moment, the form that this moment takes, is connected to everything. It couldn't even be otherwise.

The totality has brought it about, and so you recognize the perfection of it, not through some mental concept that says, it really is perfect. I'm trying to convince myself. It really is perfect.

But through surrender to this. So all you ever need to do is get this moment right in your whole spiritual practice. Get this moment right, not the rest of your life, just this moment.

You get it right by recognizing the rightness of this moment. Why are so many seekers women and so many teachers are men? It is true that in many gatherings, there is a higher percentage of women than men.

I don't know about here. It's maybe equal here. But in many gatherings, sometimes you had 70% women.

And I speak about this in the book, that consciousness now moves more quickly through the female form. And what the questioner says was true until very recently. But it's no longer the case.

Even within the last year or year and a half, I've met more women teachers than men teachers. They are arising. Yesterday I met a woman teacher who has an ashram nearby, Shanti Mai.

And I met, even within a year, I met Catherine Ingram in the United States. I met Byron Katie. I met Gangaji.

There are many. It's always wonderful to meet them. And everywhere now, the female form is becoming more and more of a vehicle for that.

Until recently that was not the case. Not that women didn't become liberated, but it wasn't recognized in what was mostly patriarchal societies. Even those women, they were not readily recognized by the established patriarchal structures of whatever their religion was.

And we may come to a time soon when there are actually more female teachers than male teachers. There are some Indian female teachers also. And many of those women are destined also to become teachers.

We all teach in some way. Teacher in a more conventional sense, actual spiritual teachers. Perhaps quite a few of those present here will become teachers if you are not already doing it in one form or another.

And even in Tibetan Buddhism there are now some women teaching through a form that before had only allowed the male. Three questions which I may all read before any answer. All concerning sexuality and presence.

I'm a man stuck in a man's body and would like to understand more about sexual addiction, which seems to come as part of the package of this form. Is it just a primal instinct and can I ever truly evolve beyond it? Is celibacy required?

Helpful? I oftentimes hear people speak of Krishnamurti's sexual life. I don't think there was very much of that.

There may have been some. And so people say, I was a student of his until I heard about his sexual life. I feel he had to be writing from that place of presence to write what he did.

And it touched me deeply. Can you comment or is this too hypothetical? Do we have too many judgments around sexuality?

Why is a great teacher so judged and negated when it appears he falls out of the parameters? I have some confusion because I want to defend him and yet... Is celibacy required or helpful?

These questions are kind of connected. Yesterday evening I stepped out onto the lawn outside and I saw two monkeys engaged in procreative activities. It lasted for a few seconds.

And then it was over and the male monkey was eating. And I thought to myself, oh my God. And the thought came into my mind, this monkey has no problem with sex.

It's just... Is celibacy required or helpful? That depends.

It can be helpful or it can be a hindrance. It depends on the one who practices celibacy. Let's talk about the hindrance first.

If celibacy is the result of adopting a certain mental position, a thought, a perspective on what sexuality is, and it is this thought that touches something to sexuality, from that perspective it is called perhaps impure or unspiritual. That is one of many possible perspectives. It's a thought, it's a fragment.

It may contain a little bit of truth. The opposite thought may also be true. It is divine.

But if you are a practitioner and the basis for your practice is identifying with a mental position, a perspective, a concept in the head, if that is the motivating power, because you want to make your life conform to the mental concept that you identify with, the position that you adopt and identify with. And then you attempt to make your life conform to that mental position. And so, then celibacy becomes your practice and whenever sexual feelings arise, they will immediately, of course, be judged from that mental position.

As impure or as not spiritual. And then a time may come when you need to even deny to yourself that you have those feelings, if you are very extremely identified with those mental positions, because they clash with the mental image that you have of yourself as pure and spiritual. And so you have the reality, a sexual feeling arises, or a sexual thought arises, and it clashes with the mind-made image of me.

And it may go so far as to require you to deny completely that you even have it. Or if you don't deny it completely to yourself, feel guilty about it, because you are not living up to the high standards that you have set yourself, mental concepts. So you are not living up to your mental concepts.

And so the feelings that arise are not happy ones. And that further creates a problematic self-image as the struggling me who is still impure and hasn't made it yet. Guilt arises, perhaps self-doubt arises, self-hatred may arise.

All strengthening your false sense of self. The ego doesn't mind. It loves feelings of guilt.

And not good enough, because it strengthens your sense of self. It doesn't mind whether the sense of self is the master of the universe or not good enough. If I can't be the master of the universe, at least I can't be not good enough.

Mental concepts. Or you may deny altogether that you have sexual feelings, because they would shatter the image that you have of yourself as an advanced spiritual practitioner, having reached level 7 already. And at level 6 you go beyond sex.

And so if you deny to yourself even, and this has happened in Christianity in the past, happened often, you can't even admit it to yourself, because it would clash with that

image, then it is totally suppressed. And if that is totally suppressed, which is a vital force, somehow, somewhere, it will come up again. And then it will overpower you completely.

If you're lucky, only in wild dreams while you're asleep, and then you wake up, oh, dreadful, and then you may have some interpretation that the devil put some dreams into your head. Or they may come as suddenly a sexual obsession, or some obsession to do with sex that you can't get rid of, and it becomes totally overpowering. And so you become extremely unhappy.

So here we have then somebody who practices celibacy and is making it into a hindrance. Through it, he, she is strengthening their false sense of self, is strengthening their identification with a mental position and a perspective and a judgment. Believing completely in the absolute truth of that particular thought or judgment.

And that person can practice celibacy for a lifetime, and all it will do is strengthen the false sense of self. At some point, maybe sexual feelings may not arise anymore, and then that person may continue to build a mental image on top of that and say, I finally made it, I am pure and spiritual, but it may only be old age. My father called me up three years ago.

He is now 85. So at 82, he called me up and said, I have finally transcended sex. And said, I don't know why people are interested in such things, it's so ridiculous.

I need to add that all his life he was very interested. And I said, that's good, congratulations. And last year he called me and said, I was wrong.

And he was very happy to tell me that he had not transcended yet. So I said, congratulations. And then there could be celibacy that arises naturally in your life situation.

And that enables you to observe, to bring presence to what is usually an enormous force that pulls you into great unconsciousness, an enormous life instinct. And celibacy could be helpful. A period of celibacy is good in anybody's life.

But not artificially created. Be open to see whether it naturally arises out of your life situation. And then you can observe, make it into spiritual practice.

You can observe the relationship, which can be a very powerful one, between your thought processes and sexuality. And it is often the case that even in people who are letting go of identification with mind, as a last resort, the mind will link into sexuality. And that can give renewed energy to mind activity.

And the mind knows that. So there is a very strong link in many people between the incessant mind stream and for a great number of people, a considerable part of the mind



stream is connected with sexuality. Fantasies, images.

And that link between sexuality and thought processes can keep thought processes going for a long time. So you can bring presence to the feeling, a sexual feeling, without it identifying with it, and allowing it to rise up into the mind, and again becoming part of the psychological form of me. So that you have then sexual feelings that are not denied, because you do not adopt a particular mental position towards them.

Neither good nor bad. There it is. And you can watch how beautiful it is when a sexual feeling does not even turn anymore into sexual desire, that wants more than what is here now.

You can bring presence into the feeling, so that the feeling doesn't become a desire. There's simply, there's beauty, it's a manifestation of aliveness, to simply acknowledge a sexual feeling directly, feel it, sense it. It is part of, yes, being in this form which is limited.

The form, the physical form in which you come has certain limitations, and it's male or female, it's one half, it's another whole. So that half always has a longing for completion and completeness. And that's the sexual longing.

Now you cannot, of course, achieve that completeness through the sexual act. It gives you a momentary sense of completeness, but it's very short-lived. But the enormous desire behind is at the root, we could say, of sexual desire, which is to do with the incompleteness of this form, of being a half of the whole, either this or that, wanting union with the opposite polarity, that is a primordial spiritual impulse.

I would go so far as to say that everything is ultimately a primordial spiritual impulse. Even when an animal devours another animal, it is the most primeval expression of love, merging with, becoming one with. And it looks dreadful from our perspective.

So, not adopting a particular mental position towards what is. Use sexuality, whether you practice celibacy for a period of time or not, as long as celibacy arises out of the right motivation, it can be helpful. It can easily become a hindrance.

So you need to be very careful with that. Can one ever transcend sexual addiction is the question here. That's a purely human thing, of course.

Addiction means the mind has come in. And the mind wants to build a psychological me on top of your sexual exploits. The mind wants to repeat a past pleasurable experience when the body may not even want it.

And then anything can turn into an addiction, whether it be food or sex or any activity. Watch and see how the mind tries to link in with the sex center and how it uses that device to keep itself going. So, and if you practice sexuality, bring consciousness to it.

That's the essence of Tantra. So that it becomes not a means to an end, but you are totally present with the feeling as it arises. You can do that whether you have a partner or not, you can simply allow the feeling to be there.

And watch it and it doesn't turn into thought anymore. So you bring presence to that, you are not denying it. You cannot transcend anything by denying it.

And transcending does not mean that it is not there anymore, it means to go beyond. You transcend thought. Thought still operates, but you have gone beyond it.

You transcend sexuality. Sexuality, as long as there is a physical form, has its place. And it's embraced, accepted.

You are not creating a mental image around it. Allow Krishnamurti the little that he had. If you allow Krishna, and he was so liberated sexually, wasn't he?

If you allow Krishna to be so free, why not Krishnamurti? Beware of mental judgments and mental positions. That is the greatest hindrance.

Anything connected with thought and sexuality creates problem out of sexuality. The monkey had no thought around it. That's why I was so impressed.

That it is no longer addictive when the link between sexuality and thought is not there anymore. And then it's simply to be enjoyed, whether you practice it or not, if it arises. It is a manifestation of this physical form, and that's what it is.

It is completely non-problematic. Only through mind does it become problematic. The belief that there is something in me that I need to change, that is not right yet, that I need to transcend, keeps you stuck immediately in that very position that you seek to transcend.

It's bringing acceptance into what is, including the limitations of this form. Then you truly transcend, you go beyond. Whether or not celibacy is then your way of life is a secondary question.

It doesn't matter. Yesterday, on the bus tour of hell... Some of you must have been on this bus.

Yesterday, on the bus tour of hell, I was confronted with the fear of my death. This is not uncommon in Indian traffic. I realized that I do not fear my death for myself, but for the great suffering it would bring upon my children.

Last night, that suffering came back. As I tried to embrace it, it got bigger. The suffering wasn't only mine, but the suffering of all the mothers on earth.

It got bigger and bigger. I could not embrace such suffering. A thousand mothers could

not embrace such pain.

What is there to do? How can a mother be a mother without the pain that goes with it? First, of course, the thing to realize is that you didn't die.

You just thought you might. And the thought was just as bad as if it had happened. The thought itself, the possibility of loss create the mind, says this is the real possibility of me dying before we get to this destination.

And the possibility of loss, that is a mental projection, often creates corresponding reactions that are just as painful, more painful in many cases, than if it had happened. So nothing actually happened on this bus, except that it was unpleasant, I assume. So we can see how the mind already creates a situation that might happen, and then the entire body reacts as if it had happened.

And this is a typical example of how the pain body gets triggered, by something relatively small or only a thought of a loss that might occur. And then the mind projects itself into that and sees your children as destitute already. I'm dead and now my children.

And then it's already basically happened in the mind. And then you experience the emotions that would go with that and worse. And it triggers the pain body.

So you experience not just the pain that is connected with that projected non-existing event, but in addition an enormous amount of pain that is totally non-personal, that is part of humanity's pain. Perhaps part of female pain connected with child loss, part of the female pain body. So the first thing, of course, sitting on this bus, to realize a mental projection is being created.

The reaction happens as if that event had already happened. So that you don't get drawn into further mental projections. But it happened and the pain body was there.

Far more pain than would be warranted by that situation in which nothing really happened. You didn't lose your life. So that's, there it is.

The mechanism of it you can see retrospectively. How the mind, through fear, projected loss, which is fear, created that and then you had far more pain than your own personal pain and far beyond that. And you couldn't embrace it.

But you survived. So somehow you must have embraced it. And perhaps you were not totally identified with it.

But there was a witnessing presence. You realized perhaps that it was far more than your own pain or your own, the personal part of the pain body. Many children lose their parents.

And quite often parents lose their children, which is worse. Both look dreadful. And yet each human being, sooner or later, will be confronted with death.

And to some children it happens that they become confronted with death at an early age. And they survive. And that becomes a very early spiritual teaching.

And those to whom life gives that insight, they are ready for it. It may not look like that on the surface. But to experience loss at an early age is very painful.

But potentially that is already the beginning of spiritual realization. That no form lasts. Perhaps even more painful than that is for parents to lose their children.

And if that is your lesson, and there may be some of you who had to go through that. And that may be one of the reasons why you are here. The suffering that you went through at that time.

When the fabric of your existence suddenly no longer was solid. But watch your mind to see whether it is creating future loss, possible loss. This is the essence of anxious thought.

The essence of worry. The essence of projections. In a dangerous situation, see if you can relinquish past and future.

Sometimes it happens naturally. Relinquish past and future. Renounce past and future.

Use the dangerous situation to push you into presence. When we arrived in India, we got picked up at the airport. And for the first time we experienced the traffic.

And all you can do is go... Any thought movement will tell you I will be dead in one minute from now. And there is so much grace here that so many people survive.

[Speaker 2] (1:09:55 - 1:09:55)

So...

[Speaker 1] (1:09:59 - 1:45:05)

After any trip, you say, by the grace of God, I survived. So it's certainly a great teaching. This is one of the many teachings here where you can practice total surrender.

And if you don't, you'll be very miserable. I talked to my mother last night. She said, you take a train, isn't that dangerous to go back to Delhi?

Isn't it better to go by car? And I said, you cannot imagine in your wildest dreams what traffic here is like. Has being itself different aspects or qualities?

It seems that even humans who are supposed to have no ego or personality, newborns

and so-called enlightened masters have different energies or vibrations. That is true. When the unmanifested, even though the form through which it filters is quite transparent, otherwise it wouldn't shine through, it's still shining through some form and there is a slight influence of the form.

So when it finally reaches the outermost layers, which can be simply in the form of a silent emanation, it can reach the outermost layers as spiritual teaching through words, it can reach the outermost layers through actions done by a teacher, this is where it differs according to certain configurations of that form. So it's slightly or considerably changed by the lampshade through which it shines. And the lampshades are slightly different.

So it comes through some as very extremely gentle and soft and yet powerful. And it comes through others as fierce, you might almost be afraid of it. And in some teachers it may come predominantly in one way with occasional the opposite also expressing itself.

So the fierce teacher can suddenly be extremely gentle. And you don't know what's happening anymore. And the gentle teacher can occasionally be very fierce.

So you have, on the one hand, the Zen master, who may attack you or attack your unconsciousness to crack it, may insult you or hit you, shout at you. But the other aspect of being is always there underneath. If the fierce teacher expresses fierceness, there is a softness underneath the fierceness.

And if the soft teacher expresses softness, there is a fierceness underneath the softness, the gentleness of being, which is as challenging, you might think, oh I'd rather go to a gentle teacher, well this is perhaps why you're here. There are other teachers who are known for being extremely uncomfortable to be with. And that's the Zen tradition.

And yet Ramana Maharshi had a gentle, silent emanation of being, very different from Zen. And yet that is equally challenging when you ask a question, and all you get is silence. It can be very challenging.

As challenging as somebody who attacks the ego that perhaps was behind the question. So these qualities exist, and usually you would be drawn to a teacher that is right for you. And some people are drawn to aggressive teachers, and that is right for them.

They love it. They love being hit over the head. Now, there are certain teachers who are aggressive without realization underneath it.

And so they will attack your ego in order to strengthen theirs. And they may not even know it. But any teacher that you come to is right for you, even the false teacher.

That's the beauty of it. Because the false teacher means there's ego, and perhaps draws your ego. And you'll be learning something about ego.

Suffering will arise, sooner or later, and you will be learning exactly what you need to learn. So it would be futile to say to somebody, don't go to that teacher if that person feels drawn. Learn what you have to learn there.

And the same when spiritual teaching comes out in the form of language and thought, there's a great difference between the ways in which it's being expressed verbally. And again, there's a difference even astrologically. It might have an influence.

The Pisces may teach in a different way from a Leo. Basically, it's the same underneath that. But the form that the teaching takes.

When one is enlightened, awake as you are, does the pain body still exist? Do you have one? Do you have one?

I don't seem to have one in here. But I can feel the human pain body. And sometimes I feel it so much, the collective pain body, that I cry.

I can feel the pain that is in the collective field. The collective unconscious of humanity. And so it happens sometimes that I cry, and then if somebody sees me, they might think, oh, you must have a pain body.

In a way, I do, because there's still this physical form. The physical form is linked to the planet and to all humans. I have read your first book, *The Power of Now*, six times.

That's not uncommon. Each time I go deeper with it, the book seems to vibrate with energy. Even when I first saw it in a bookstore a year ago and knew nothing about you, period.

Your second book, a condensed version of your first book, seems to lack energy. Will you write another book that vibrates, a book that reflects your teaching as it evolves? It's true that it contains, as all spiritual writings do, that come straight from presence, they contain an energy field that goes far beyond the words or the informational value of the words.

The value of the words as information may be valuable, but the function of a truly spiritual text, as well as the function of spiritual discourse, verbal discourse, always goes far beyond the information that the words convey, because the words arise out of presence. They carry the energy frequency of presence. So they reach you, of course, they go into your ears, then they go through the filter of the brain where the meaning is extracted from the words, it's decoded because it's only sounds that go into your ear, then they're translated into nerve impulses, then they reach your brain, then the brain decodes the nerve impulses, and then, usually, that is the end of you hear something, you've decoded it, and that's it. With spiritual discourse, the same thing happens, it is being decoded, and then it continues to work inside you, even after the meaning has been decoded, the energy moves in and awakens presence within you.

It touches that which is beyond the conditioned mind, and that is the true power of spiritual teaching, which goes far beyond what the words mean, and that applies both in verbal teachings as in written teachings. In verbal teachings, it can be even more powerful, and I must admit, I have no idea how it gets into the written word. I didn't do it as such, it just happens.

How it happens is a mystery. How does it get, how is it possible? It's only words on a page, it's only symbols, and yet the text contains an energy field, and that is wonderful, and this is why people can read it many times, and that's the power of spiritual teaching.

Everything else is only information. Now most books you read, you buy in bookshops, even spiritual books, probably 90% are information based, and then there's 10% of books that contain power. If you read the words of Ramana Maharshi, you can see that they also contain power, spiritual power, and you can read them many times, and they're always fresh and new.

And there are other books, ancient ones too, certain ancient texts. Now it can happen in people who are totally identified with mind, they pay so much attention to the meaning of the words, that the words reach the decoder in the brain and never go beyond it. The net is there of thought that holds them is so strong, all they get is the information that the words convey, and it doesn't reach them.

This doesn't apply to you, any one of you, it applies to people who have very dense mind structures. They would come and only listen intellectually, or read from the point of view of the intellect, and then they might say, that was quite an interesting talk, he had quite a few ideas, I liked his ideas, not bad. Now what's the next thing, where's the next book?

So it's beautiful when it works for you, and this is how it should. It is also helpful because once you can sense that, all you need to do is pick up a book, open, read half a page or one page, or a few lines, and you will know whether this text carries power or not. And increasingly you may not want to read, especially spiritual, other things, information is useful, but spiritual books, you may not want to read any more spiritual books that simply give you more facts, stuff, even more signposts perhaps, but didn't come out of presence.

And you can save a lot of money that way. Just go into a bookshop and then you put it back. Okay, I don't need this book.

So, am I going to write? I don't know about the other selections from the book, some people say it works well for them, other people say it doesn't carry the same energy, because it's not a unified whole that varies from person to person. So if it works for you, fine, if it doesn't work for you, fine.

Are you going to write another book that vibrates? A book that reflects your teaching as

it evolves? It is true that the teaching evolves.

It's already gone beyond what is in the book and continues to evolve. It is possible that after this long trip, I may sit down and focus on writing again. And some people are preparing edited transcripts of talks and retreat talks, and so I'm going to look at that.

And that may become the basis for a new book, which, if it works, is also going to vibrate. Let me know if it vibrates. I have heard many stories of how people found the book, how the book came to them.

Quite amazing. One could write a book about these different stories. And it is an energy field of its own, multiplied many, many times.

And it gets into the strangest places all over the planet. Amazing. How can I free myself from my enormous desire and longing for a spiritual love relationship with a man?

Although I do understand my desire for such a relationship after 25 lonely and painful years of marriage, during which I could not give myself nor my ex-husband the love and acceptance that we were both longing for, I feel at the same time that this desire is the biggest trigger of my pain body. Even during this beautiful retreat, my pain body is sometimes active for this reason. I'm aware of that.

Since a long, long time, I feel a huge attraction towards a man. I hardly talked with him. I feel a strong attraction towards a man.

I hardly talked with him because this attraction freezes me and makes me feel uncomfortable. Because it feels almost unspiritual to have this earthly longing. Anyhow, these are the moments which keep me away from the now.

Help needed. In brackets, ha-ha. I'm very grateful to be with you.

Thank you. That longing is in everyone. And as I mentioned earlier, it's to do with being this incomplete form.

And this form wants to unite with the other half to complete itself. So you, as this physical form, may never be quite free of that longing. But as you go beyond identification with the physical form and the psychological form of me, that longing becomes an almost peripheral manifestation in your life.

No longer makes you unhappy if it is not fulfilled. The psychological me uses that longing as a substitute for surrender. The belief that through some relationship I can complete myself.

That the psychological sense of self, which also is not complete, the physical is not complete because the physical is one half of the whole. The psychological is not complete because it can never be. In its essence, it exists in a state of lack, of not



enough, of insufficiency, of needing to add more.

And the one thing that the psychological self believes often will make me complete is the relationship with the partner, the ideal, the one. And that can keep you going, that search can keep you going for a long time for the one human being who is going to complete me. On the physical, that pull remains.

On the psychological, that longing for completeness is transcended, is gone beyond as you no longer identify with the mental image of me. As you step out of identification with the mind-made self, which is always incomplete and will project its incompleteness in many cases onto that one thing that says, if I only had a partner I would feel saved, totally myself, complete myself through him or through her. And if you should find a partner for a while, that may work.

And then you find you cannot complete yourself through any form whatsoever. So what leaves you through surrender to what is, and which in your case might mean, the feeling of great lack, the feeling of aloneness, the longing for him, you may not know who. And there's this great lack at the center of your being.

And what do you do with that? That feeling of loneliness? If you're not vigilant, it becomes mind movements.

It adds more to the story of the incomplete me who needs, and you can think about it, project, imagine, and that only strengthens that. But if you allow what you feel to be there, let's say it's called loneliness, feel it, don't resist it, that you may not even label it anymore. Simply be attentive, look at it, no analysis, just bringing presence to it, that feeling that you never wanted, that you want to get away from, that otherwise would continuously turn into thinking.

Now you're saying, there it is, and it has a certain feeling quality to it, and you can give it so much attention that you're not even labeling it anymore as loneliness. Your attention that you give that feeling is just complete, and your acceptance of that feeling is complete, because it is now, it is the form that this moment takes. So you surrender into that, say, all right, embrace it, and see if it kills you, it won't.

It's not going to kill you, it's not going to consume you, but it might consume the ego if you surrender into it. And then, suddenly, you will see it has turned into something else. I don't want to put any ideas into your head and say, this is what it's going to turn into.

You surrender into that, the longing becomes intense aliveness itself. The longing, if totally accepted, and that is even the longing for God, which says, I want God so much, on the other side of the longing, God is already hiding. It is already, it's a misinterpretation through the mind, which says, you don't have it, it's not here.

And the beloved is on the other side of the loneliness. You then go, you suddenly

experience a sense of completeness, because you've surrendered totally into that feeling. And then, you've gone beyond the need, the psychological need for a relationship to complete you.

There may still be a physical need on the level of physical body, on the level of sexuality or emotion, that if you're a man wanting close to you, the female energy field, if you're a woman wanting the male energy field, this form may have that. But that is relatively minor, it's a very small movement. But deep down, there's already such completion and completeness, that that's a very minor surface movement of the form, doesn't make you unhappy anymore.

And then it is quite possible that you meet someone, because you don't need him anymore. And then it is more likely that the relationship may work quite well, because the need for this person to make you complete, which no human being could ever fulfill, it's an impossible task and an impossible demand. Every human being will fail, will not make you complete.

So the need and the demand that this human being should provide that completion for you isn't there anymore. And that is why it is likely that the relationship may work quite well, when the need, the psychological, deep seated psychological need is gone. Then, if it happens, you welcome the relationship.

If it doesn't happen, that's fine too, it's beautiful too. It's not everybody's destiny. And that's beautiful too, to be alone.

Solitude is beautiful. Loneliness is not. Solitude is to be alone and to be surrendered into that aloneness.

Solitude, beautiful, even sacred. Loneliness is to be alone and hated and not wanting this. When you surrender into aloneness, it becomes solitude.

And solitude even becomes more than that. It becomes a deep sense of connectedness with being itself, because you had really been looking for God through somebody else. And it's only through surrender that you can find God.

So this is your spiritual practice, to work with that. Not to find him, that's not your spiritual practice. These are the moments which keep me away from the now.

Because that sense of incompleteness and lack still tends to become mind movements. So it keeps you away from now. But it doesn't have to be like that.

The very feeling that you experience, let it bring you into the now. Give it attention. Embrace it.

No need to run away from it. You welcome loneliness and then it turns into something

else. Beautiful.

We may have some more questions next time we meet. Maybe also one or two verbal questions, if people prefer that. Gradually questions accumulate.

I keep them all. I have a huge collection of questions. Enough for a few more books.

Each question is valuable. And I like the funny ones too. A few questions may be a little bit abstract, but if we have time we'll even get to those.

[Speaker 2] (1:46:46 - 1:51:55)

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[Speaker 1] (1:52:51 - 3:01:49)

It's helpful to look upon this week here and realize that everything that happens during this week is part of the retreat and is helpful, even if it doesn't look like that on the surface. Include everything and realize that it's all part of the teaching. That includes the bus trip from hell.

It includes discomforts, strange food that you are not used to, bugs that you may encounter here or there, or other animals. And your physical body. Some of you are experiencing limitations of that here.

And whatever condition arises inside or outside, it's part of your practice. One can live like that. At the moment I'm just saying make it part of your retreat here, where nothing is denied or resisted, including physical weakness, physical pain, or physical discomfort.

Just relax into that. Only the condition of this moment. Otherwise, you may go home frustrated and say, I went to this retreat expecting to encounter spiritual liberation, the limitless, the transcendent and eternal, and all I encountered was sickness, strange food, bus trips from hell, bugs.

That wasn't supposed to happen. Of course, you also encountered other things, but it's easy for the mind to focus only on that. In other words, limitations all around.

And when you get home, you encounter the normal limitations of everyday life again. So here we, there's no, it would be pointless to try and eliminate the limitations. We looked at it before.

Use the limitations as the doorway. It's easy to forget there's a little spider on its journey

somewhere. So every limitation becomes a doorway when you don't turn away from it, criticize it, blame it, judge it, good, bad, usually bad.

So whatever it is, I put it like that in the book. Whatever this moment presents to you, accept it as if you had chosen it. That is a totally new way of living and totally contrary to the old conditioned consciousness.

Accept this moment, no matter what it brings, as if you had chosen it. I'm not saying that you did choose it. Maybe you did.

If I say you chose it, that would require belief on your part. You can believe it or not believe it. And some of you would say, I definitely did not choose this.

I know that for sure. So although in some New Age teachings you hear, whenever you come to a person who has read these books and been to workshops, and you come and say, this is what's happening to me, or that's happening to me, they will ask, why did you manifest that? And then you already begin to feel a little bit guilty.

I must have made some mistake somewhere. I manifested this. Not good enough yet.

So I don't say you chose it. It's enough to say, as if. Accept as if you had chosen it.

And immediately the limitation becomes a doorway into peace. That's the miracle. No matter what condition you surrender to, accept fully, that very condition takes you into deep peace.

But if the condition is on the surface, appears on the surface, totally unacceptable, then the surrender would have to be correspondingly deep. The depth of surrender reflects the condition. So a little condition may be a discomfort in your stomach.

In larger conditions you're confined to bed, can't come to the talks anymore, you're missing out on the whole thing. And yet, here the surrender would have to be a little deeper. And then you can encounter conditions that seem dreadful on the surface.

Nobody could accept that. An illness that immobilizes you forever, perhaps, as defies what the doctors say. Death of loved ones all around you.

Loss of everything. Prison. And then the surrender, the yes to this moment, will be very deep.

And so the peace that then comes, if you find that deep yes in the face of seemingly unacceptable conditions, and to some people the threshold of unacceptable isn't very high. They very quickly reach the unacceptable. Some of you may have a few times during this week reached the threshold of the unacceptable, and yet it wasn't that much, but the reaction was as if it were huge.

Perhaps it was huge if you had used to an extremely comfortable existence. And this is why it has happened. Certain people who were faced with the unacceptable, even when they'd never heard any spiritual teaching before, they entered the surrendered state of consciousness, and the yes arose in the face of the unacceptable.

And the yes had to be so deep that that peace, all the reactive structures of the egoic self collapsed in that one deep yes. And the peace then never left them. They dwelled in that eternal peace.

Those were the first, thousands of years ago, the first spiritual teachers that arose. They didn't have teachers because they must have started somewhere. The first spiritual teachers that arose were those people who were faced with the unacceptable, great suffering, and then a deep yes.

The depth of that yes reflected the depth of the suffering and of the limitations that they encountered. And that was the shift. And then they, after a while, people came and said, there's something strange about you.

I don't know what it is. I feel drawn. What is it that you have something that I don't have?

I want that. And they said, well, I don't know. And then gradually some teaching started coming out of their mouth, a few pointers gradually.

And later on, perhaps they had an insight into what had happened to them. And then the teaching says, you don't need to go to the depths of despair, to an extreme form of limitation or suffering. Surrender can happen as a voluntary yes.

You don't have to be pushed into it by life, although eventually life would push you into it. Time. All that spiritual teachings do is they save time, by the grace of God.

Otherwise it gets drawn out, goes on and on. All the old patterns playing themselves out again and renewing themselves, including the pain body. So if you bring in continuous little acts of surrender in the face of relatively small limitations, then gradually you enter the surrendered state.

With every yes, there's a deepening. With every yes, there's a weakening of the egoic mind structures. So everything is included, whatever arises now is part of this retreat.

And when you go away from here, it's part of your spiritual practice. There's nothing that is not part of it. Oh no, not this.

No, give me something else to surrender to. This one, no, I don't want. I need a more secure life situation so that I can start my surrender practice.

And the mind saying, and this is also a subtle thing, I need to understand more before I can surrender. Please explain more about surrender. I haven't accumulated enough

knowledge about it.

Okay, just one more question now about surrender. Oh, well, the answer comes, hmm. But then on the other hand, what about, ah, hmm.

Of course there's no end. Now surrender is the doorway into presence. May I also suggest not only that you work with whatever happens, apply the yes.

Remember the beautiful statement by the Roman Emperor Marcus Aurelius that I quote in the book. Marcus Aurelius was this very strange case of a wise man who had also worldly power. It's very rare that these two go together, extremely rare.

So he said in his beautiful little book that is now called Meditations, written 2,000 years ago, accept all that comes to you woven in the pattern of your destiny for what could more aptly fit your needs. Whatever comes to you is woven in the pattern of your destiny with the pattern of the totality of the cosmos. It appears as the form that this moment takes.

What could be better? What could more aptly fit your needs than that which comes to you woven in this pattern of the totality which appears as now? And so whatever it is here, and if you cannot come to a talk, that will be greater for you than the talk if you surrender into that condition.

But then you can observe the complainer. I'm missing out. Here I am, spend all this money on this long trip, and here I'm in bed.

It's not even comfortable. And the self-talk continues. It's even happened last year we had a retreat in Costa Rica, and one person who had come from the other side of the planet to come to this retreat, halfway between where he lives and where Costa Rica is, he got arrested.

And they put him in prison for two months. Later all the charges were waived, but he didn't know that then. That was his retreat.

And it was better than the retreat in Costa Rica would have been. Far greater deepening happened. First, much more suffering than could ever have been generated even by the most uncomfortable retreat.

And then in the face of the suffering, surrender happened. And then he realized later, not immediately, that that was the best that could ever have happened to him. So that's this enormous power that is released through welcoming now.

And then it becomes uncompromising. An uncompromising welcoming. It has both a feminine and masculine aspect to it, that welcoming.

The feminine aspect of welcoming whatever arises is what you sometimes see in statues

of the Virgin Mary, Quan Yin perhaps also, the arms like that, which is the feminine principle of embracing all. So that is one aspect of welcoming what is, is you have to become the one that embraces all. You realize yourself as the field that allows this to be the space.

And then welcoming also has a fierce, another one could say more masculine aspect, which is like that. It has a certain fierceness to it also. It is uncompromising, the yes to what is.

The two combined, it seems impossible, but they merge into one. And with that you meet whatever arises in your life. With that gentle fierceness, you meet and face whatever arises in your life.

And of course it can only arise now. That's all there ever is. Whatever arises in this field, with that gentle fierceness, is embraced, received, met.

And then enormous transformation happens. First the entire state of consciousness shifts from resistance, ego, to complete openness, where the self, the one self, not the limited little mind-made self. That one consciousness then becomes free-flowing, so to speak.

And it acts for you, speaks for you. Life unfolds. Life suddenly seems to carry you, where before you struggled against it, now you're floating.

It comes always as a surprise to somebody who learns to swim, that at first it's a great struggle to keep yourself above water. This is the egoic condition, so to speak. You're always struggling to keep your head above water.

When is it ever going to end? I can't take anymore. And then suddenly you realize that the water is actually quite friendly.

It can carry you, and you can just breathe in, lie on your back, and you float. Just a few movements, and you become one with the water. You're no longer struggling against the water.

The water becomes friendly. And this is how life can become, when the shift happens from the resistant state to the surrendered state, suddenly the universe is no longer experienced as hostile. In the egoic state, mostly, the universe is a place to be feared, and a place that you also hope someday is going to deliver to you what you need.

Of course it won't. So it's the uncompromising, yes. And so you don't need to be worried about thoughts, how do I get rid of mental noise, there's so much going on in my head.

The uncompromising, yes, does it. Mental noise subsides. It has a certain momentum for a little while, it's still there, and then less.

And the noise that's still there is no longer a problem. Just a little bit of mental noise

occasionally, okay. But watch the deep-seated pattern of the mental noise, the deep-seated pattern associated with the egoic mind structures.

They have enormous momentum behind them. Patterns of resistance. Watch particularly the two very important ones, and you will notice them very easily, as now that there's so much presence in you, you can notice how your mind operates unconsciously.

Two very important aspects of the pattern, the resistance, the continuous resistance patterns of the egoic mind. And this is what usually creates so much suffering in relationships, so much friction and conflict, continuous source of conflict in relationships. Two of the main, two main aspects of the resistance pattern is identification with mental positions and defensiveness.

And you can watch that as you interact with people, how the arguments in your relationship, how many of them are to do with unconscious identification with positions of the mind that you identify with. Maybe opinions, viewpoints, beliefs, ideas, perspectives, and this identification with this mind position as me. And then your partner has another position that conflicts with yours and identifies with that.

Both totally have their sense of self in their mental position. So the two things in relationships that usually bring about conflict in relationships is identification with the pain body and identification with mental positions. And often the two go together.

The mental positions can become amplified by the pain body. Hell, it's called. So watch it even in a simple discussion, a simple conversation.

Before you know it, you've put forward some position or belief or opinion or idea, and then the other person says, no, no, that's not how it is. And then you're beginning to defend yourself. This is the beginning of unconsciousness.

It's nothing to do with you, but you believe it's you because you have identified with mind. And the moment you identify with a belief, an idea, any mental position, a perspective on something, now you have to defend, you have to fight for your very life. And it's unconscious.

And you can see it everywhere. So to know, especially as you interact with people, it's simply a position. It's a mental position.

There's no self in it. It's just a perspective. And then comes defensiveness.

It's totally automatic. Defensiveness comes in whenever your sense of self, which is mind-made, is threatened by something, something somebody says. You did that.

You didn't do that. You failed to do that. And you can see how automatically the self goes into protection and defense, and the enormous emotion that comes with that.



And you go, if you feel the body, you feel it's totally contracted. I never said that. I never did that.

You did. You are the one who's unconscious. What are you telling me?

All you need to do is watch it in yourself. If the unconscious movement still operates, how quickly and automatic the process of defensiveness is. So you're defending yourself, but an illusory self.

Part of that is the need to be right. Very closely associated with needing to keep your sense of self intact, because your sense of self is identified with a position of rightness. And so the spiritual practice is, on the one hand, to observe this as it arises, if you can, or you observe it just after it's happened, the whole episode is over.

And then you say, oh, there it was again. Okay. And then perhaps next time, in the middle of it, you can suddenly see it.

That you are trapped in defending an illusion, put beautifully in the Course in Miracles, which says, whenever you become defensive about anything, know that you have identified yourself with an illusion. Whenever you become defensive about anything, you have identified yourself with an illusion. And that means your sense of self has become associated with thought movements, which is the illusion.

And then a time comes, and I suggest it is now, it's not for everybody yet, but for you, it's now, when you can relinquish a position, or allow it to be there without a self in it. See, that's the position. And that's your position.

Oh, okay. When you can relinquish defensiveness and realize you're still alive, even if you don't defend yourself. You are still alive, even if you're not right.

And if you say, oh, yes, you're right. I was wrong. You are enormously liberating to suddenly say, oh, yes, that's how it is.

And then already a great freedom arises when you give up the automatic self-repair programs of the ego. And there's so much in this world that could damage the mind-made self. As you move through every day, you have to watch out continuously.

Even the slightest remark from somebody can damage the mind-made self. And even when you're driving along, the driver shouting something at you doesn't feel good. You idiot, where did you get your license?

The driver shouts something. And usually, and this is a very simple example of how one's self-image, mind-made, immediately jumps into repair, because that shouting, you idiot, has injured your mind-made sense of self. Because you fear, you don't want to, you're not an idiot, I'm not an idiot.

And so immediately the self-repair thing is you shout something back, even louder, perhaps. And on its own level, it works, because you feel a little bit better. The damage has been repaired.

You've shouted back, and it's been patched up. Okay. The self is intact again, and so you drive on.

And this is a little example. And how often do things like that happen, through criticism, somebody telling you this or that, you're not, and then you get, occasionally you get the opposite, you lap it up, you say you are so good, you're so great. The world may tell you that, for a little while, until it changes its mind.

But to observe the automatic self-repair mechanism that immediately comes into place, and that, of course, can even degenerate in very unconscious people, in other words, people who have a very much complete absence of a witnessing presence. That need to be right, in very unconscious people, and there are many on this planet still, can degenerate into physical violence. Physical violence, even between nations, is the need to be right, and the other to be wrong.

Or when you're driving, you can see it as a phenomenon, I don't know if it happens in India, probably not, but in the West, road rage, where it's not confined to a physical shouting match, they actually get out of their cars and start physical violence. But it's simply a continuation of the self-repair mechanism. And so the final triumph in a very, very unconscious person, and there are many, is you have killed the other person.

The self is now, the fiction, the illusion of self is now totally repaired, and then they put you in prison. But at least you've triumphed as the self. And at that moment, when you're engaged in automatic and unconscious self-repair, you would go to prison for the rest of your life just to triumph in that moment.

It's all worth it, says the self. But then, life is very generous. It then allows you 50 years of spiritual practice in the prison cell.

So when you're talking to people, watch that, whether there's identification with mental positions, defensiveness in yourself. And then the enormous freedom comes when you don't need to defend anymore. The otherwise unconscious need to defend your sense of self is relinquished.

And then, to go back to the simple example, somebody shouts, you idiot, when you are driving, and you just, you look, and you drive on. There's nothing to repair. And then he'll shout again because he thinks you're deaf.

And that's an enormous liberation because it's the liberation from thought. It's the liberation from ego. Or the need to be right.

Or just saying, I don't know. Some people can't say, I don't know. They must know.

So you can play with that. There's enough presence in you, you can play with it. You can watch those movements when they are still there.

And you can play with, hmm, relinquishing that. They just fall away. It comes with the arising presence.

And of course, that's the arising of spaciousness. You did that and that, but you have to... Oh, maybe they're right, maybe they're wrong.

But there's space. I did. And then you look into it.

Did I do that? And you say, no, I don't think I did that. That's how you see it.

But it's a misinterpretation because that's what... Or you say, you're right. I did that.

And you're free. All reactions, all reactivity in yourself is egoic. And all reaction is always some opposition.

Then you go from reaction to response. You respond out of presence to the situation. Jesus used extreme examples to teach this, which is the state of non-reactivity.

And he used the extreme example in his parable of turning the other cheek. Somebody hits you on the cheek. Now, the normal reactive pattern is to immediately hit that person back.

That's normal. Of course, it's a parable. It's used as a metaphor.

And so he says, when somebody hits you on the cheek, you offer the other cheek. It's a very extreme example of non-defensiveness and non-reaction. Not necessarily to be taken literally, or perhaps...

But it's a parable. Another beautiful parable, which I've told some of you know it, from Zen Buddhism. The Zen master, with a high reputation, who lived in a town in Japan, was accused by a 16-year-old girl, who was a monk, who was pregnant, of being the father.

So this girl was pregnant and told her parents that the Zen master, whom she had visited some months ago, was the father of her child. The child she was carrying. She told this to her parents.

The parents ran to the Zen master, accusing him of having seduced their daughter, of being a false teacher, of being a fraud. And he listened. He said, you fathered this child, she just told us.

And he listened, and they kept talking, and all he would say was, is that so? Yes, you are the father of this child. Is that so?

Yes. And then the child was born, and the parents didn't want the child, so they brought the baby to the Zen master and said, here's the baby, you look after him, we don't want it, it's your child. And the Zen master said, is that so?

And so the parents went back home, and the Zen master, nobody would come to see him anymore, because he lost his reputation. All he had to do was look after the baby. And he did that, because it was there.

And he welcomed the form that this moment took. He didn't live through a mind-made self, so a lost reputation didn't become a mental story in his head that he derived his continued sense of identity from. The only fact was, here's the baby.

Nobody's coming to see me anymore. There's nobody here, and that's fine. Nobody is not a problem.

Whatsoever. There's a baby and empty space. It's beautiful.

There's no mind-derived identity which says, all that I've built up, my reputation is gone, my life is in ruins, what did they do to me? They did that to me. Nobody did anything.

He just non-reacted, welcomed this moment. A year later, the daughter became more mature and confessed to her parents that the Zen master was not the father, but to the boy next door. So the parents ran back to the Zen master and said, can you please forgive us?

We just realized that you're not the father. And the Zen master said, is that so? And then they said, yes, and we'll have the baby back now, please.

And he said, oh, is that so? All right, here's the baby. Nothing happened.

It's an extreme example of a life lived in the state of non-reactivity and the complete absence of drama, which is egoic, in such a life. The others may be playing their drama, but in the surrendered consciousness, there is no drama. It cannot arise.

And this is the amazing thing. His life remained clear, simple, totally unproblematic, because his sense of self was not derived from mind-created identifications and stories. His sense of self was derived from presence, the presence of now, the spaciousness of now, the field of now, the unconditioned consciousness.

What problem could there be in that? So, through non-reactivity, one could say, to use an old expression, the buck stops here. Otherwise, and this is the end of karma, when there's non-reactivity, karma immediately evaporates.

It's only through reactivity, because karma is action, reaction, action, reaction. Through non-reactivity, which is surrender, karma dissolves. It may come at you, human karma.

And this is the only way karma can dissolve. It doesn't dissolve through more and more time. It renews itself through time.

It's only through the timeless that it becomes dissolved. So, that's the power of all the teachings. Show that, Jesus in Buddhism, the enormous power that comes with non-reactivity, which is surrender.

The end of all drama in your life. How could there be? All right, that's how it is.

It's just this. It remains clear, unencumbered by problems, the field of now. And it doesn't, don't let the little mind tell you that then you become a doormat.

I will become a doormat. I don't want to be a doormat. It's not that there is enormous strength and power in that non-reactive state.

Totally non-defensive, but enormous strength and power go through you. There is also a story about the Buddha traveling from town to town and village to village. And occasionally he encountered people who abused him because they had certain mental positions.

And they would shout at him. He would always, people would ask him, why doesn't this bother you that people are shouting at you and abusing you? And he said, there's nobody here to abuse.

They think they're abusing somebody, but there's nobody here. So it just passed through him. There was no mind-made entity where this abuse was received and held.

It passed through in the absence of a mind-made sense of self. Somebody shouting, you idiot. There's nobody there to hold on to that.

And it passes through. Idiot? Where?

Who? So nothing can prevail against the power of presence. Yes, don't underestimate the momentum that is there in the collective human mind and its patterns.

But it's nothing compared to the power of presence. Yes, don't underestimate the madness of the ego. But it is nothing compared to the power of presence.

The Course in Miracles says, the ego is insane and do not underestimate the extent of its insanity. And this is very true. It is very insane.

Look at human history. Watch the news. I don't want to become more personal, but it's in everyone still, unless it's already dissolved.

But they are operating less in you now. These structures, those structures are becoming more, less solid. Beginning to, as presence arises, they begin to fade.

They still operate, but with less momentum. The same old patterns you will often observe have their momentum and they still arise in your life, but as the witness is there more and more, the witnessing presence, these patterns have less force to them. So gradually they fade, become transmuted.

But just taste, all that is required is just get a taste of the surrendered state and see the beauty and power that lies in that. So people ask sometimes, how do I get rid of thousands and thousands of years of conditioning, of all the accumulations, all the collective conditioning that you carry inside. And it's so simple.

Surrender. Surrender. And as this transformation happens in you, people around you, you will find, are being affected by that.

And others will leave you, who are not yet ready. You are no longer interesting to them. You don't participate in the drama anymore.

They can't use you anymore. What's the point? They leave you.

He's not playing anymore. If you have a partner, then as the shift happens in you, the shift in consciousness, it will frustrate, if it's not yet happened in your partner, it will frustrate those patterns, the conditioned mind patterns, including the pain body in your partner, that need your cooperation to keep themselves going. The reactivity needs something to react against.

The pain body needs another pain body to feed on. It needs your reactions. So in the absence of that, there's frustration.

And then there could be a shift in your partner. It's happened, it's enough for one partner to enter the surrendered state. And then there's disorientation in the other partner for a while.

And then either the openness is there and the shift will happen, or you will separate. But it will be loving. You would separate in love.

And it's sometimes the most unlikely people that are suddenly open. And all it requires is to come into your presence. You might say a word or two, and their lives from then on, that's the trigger, that awakens that which was already underneath all the mind structures.

As somebody wrote to me, whom I met a long time ago at university, he said, I wish I had never met you. My life would be simple, I would be conventional and normal. Of course, he doesn't know that it's not true.

He would be very unhappy, like everybody else. One more thing about physical conditions, because some of you, I'm told, are having certain physical limitations here.

Limitations of the physical body.

For some people, have been their only teacher. And some needed no other teacher, but some continuous pain or continuous disability in the body. And it drove them to the point of surrender.

The very same condition in other people drove them into more and more egoic contraction and misery and unhappiness. So you can see, and I have, you can see one person in a wheelchair, who is filled with anger, resentment and bitterness. And you can see another person in a wheelchair, and I have met people.

And there is a light shining through their eyes and complete openness and no unhappiness and no misery. And even occasionally you might encounter people in India where many people who in the west would be shut away, they are actually visible in the street. So people who may have only one limb or lost several limbs.

And occasionally you find that complete, there is peace in them. It happens. And they smile at you.

So the physical limitation then drove them into the state of surrender. If you surrender, otherwise it will drive you into more contraction. I met my brother again after three years, my half-brother, at Christmas.

And he is now only 32 or 33 years old. And I had observed, I would see him occasionally, how his ego was growing and growing and becoming more and more rigid over the years during his twenties. The roles, complete identification with the roles he was playing, with mental positions and rigidity setting in.

And well, that's how the ego grows. And then he encountered a serious illness in his late twenties. And he had a very major operation.

And then as a result of that operation, he would, for even now, almost every night he wakes up in acute pain, abdominal pain. And so his sleep is interrupted almost every night by acute pain for one, two, three hours. And that is almost, to some people that would be called unacceptable.

Never getting enough sleep, always this pain. And then I met him after three years at Christmas, and I could see his ego had diminished greatly. And there was enormous sweetness, openness, softness, gentleness coming through.

And only then he told me, I said, I said, wonderful. I didn't say it, I thought, this is beautiful. The rigidity is gone, there is a light coming through him now.

Which means the conditioned somehow is no longer totally dominating him. And the unconditioned is filtering now through the conditioned. Somehow it must have

happened.

And then he told me that every night he wakes up in pain. And then I realized that was his teacher, and that still is his teacher. It is that that drove him into surrender.

And the moment surrender happened, all the conditioned structures begin to weaken. Now the beauty of this is, you don't have to be pushed into surrender now by life. It's the voluntary embracing of surrender.

That's the beauty of the spiritual teaching. You can choose the yes voluntarily. You choose the kingdom of heaven.

You don't have to be dragged into it, kicking and screaming, no, no, I don't want this. Perhaps you were pushed up to this point. Through some suffering or some condition pushed you here.

And from now on, it's a voluntary embracing of what is now, that's all. And that is an acceleration of the emergence of presence. You don't need more suffering.

Because this could be misunderstood, because I've been talking about the beauty of suffering. That it can become a teacher and push you into surrender. Suffering, the very thing that's generated by non-surrender, eventually brings about the transformation of consciousness.

You see how it's all connected? Even the suffering that is generated through ego, its very purpose is the transformation of consciousness. Even that is one with the liberation.

But I'm not saying that you need more suffering now. You don't need any more suffering now. Suffering has been your teacher until now or recently.

And now, that doesn't need to be your teacher anymore. Your teacher is whatever form this moment takes. And it's easy.

It's always easy. This moment is always easy. When you bring the yes to it.

Remember the Zen master. Whatever comes into now, he goes, Oh, so that's it? Oh, alright.

That's it? Is that what it is? Okay.

[Speaker 2] (3:01:50 - 3:01:50)

Oh.

[Speaker 1] (3:01:51 - 3:04:46)

Oh. And this is the goodness of now. So deep that it has no opposite.



Good and bad on the surface of things. The future cannot hold a greater good than now. And then you can renounce the future easily.

For practical matters it still works. That's okay. But you renounce it as a psychological need.

And that's a very easy renunciation when you realize the depth and goodness of now. And so you renounce the future before the future is taken away from you. That will happen anyway.

[Speaker 2] (3:06:22 - 3:11:23)

Satsang with Mooji Video extract from the Satsang DVD Satsang with Mooji God is love. God is... Gathe Gathe Paramate Parasamoriswa Gathe Gathe Param Parasam Oriswa Somebody just told me that some people bought a little photo of this form.

[Speaker 1] (3:11:26 - 3:49:05)

And if you did, it needs to be used with great care and rightly. It's not to be used as the photo of somebody. It only works if, when looking at it, you sense a deeper connectedness and presence with yourself.

So you need to know that you are looking at yourself. The light that shines through the form is yourself. The form is completely unimportant.

And you recognize it when, as you contemplate the photo, peace arises within. And then it's good to close your eyes or remove the photo. So you don't get attached to the form, because it's a reflection of yourself.

And somehow, when the unconditioned comes through a form, even on a photo, you can see it. It's still there, for some reason. It took me a while before I said yes to that, that people could have a photo, because it can so easily be misleading, can be misunderstood.

So that is always the case with a teacher. You are drawn to a teacher and the power of the teaching, which is the emanation, which is more important than the words. And you recognize that.

That in you that recognizes it is the same as that which is recognized. Presence, whatever you want to call it. If it were not in you, you wouldn't recognize it.

So that there's no attachment to the form. The form serves its purpose when it takes you to the formless, because the formless shines through the form. And then the form has served its purpose.

And that's the case also with your body, the person. It doesn't necessarily mean that

your life comes to an end as this form, when the formless shines through. But the fulfillment is already there.

Then the fulfillment that is already there can manifest further in this world of form. There are two or three questions here that ask, is that really all entering the now and then nothing else happens after that? Is there no further advancement or progression?

Is there no further development? Is that the end of all spiritual practice? Is that the end of ever having a spiritual teacher?

Well, most likely, yes, it is the end of having a spiritual teacher. Because you're connected with the one teacher, you are that, the self. But it doesn't mean on the level of form, the formless cannot express itself and even flow into the forms that then you create or are being created through you.

And that evolves through time because the world of form is connected with time. So it took years for this teaching to evolve out of the initial realization, many years. The initial realization and the state of peace, that's the same state 25 years ago already.

It was there, the state of peace, but nothing had manifested. There was no teaching that hadn't manifested out of that. That took time.

And during those 25 years, there were periods of time when I also sat there and said, is that all that I'm meant to do in this world? There's deep peace, occasionally a person comes to see me, occasionally in little groups, once a month, twice a month. And that was good, but is that all?

So for years I was sitting there in seclusion, relative isolation, which I had chosen to live in the country. That would have been fine too, but the totality had other plans. And one morning I woke up with a realization.

And the realization was I need to move to the west coast of North America. Didn't know why. And so I moved.

And then later, much later, I realized that I needed to be in that energy field for the book and the teaching to come out of me. And then it unfolded from there. So it's not that everything stops on the phenomenal plane.

One could say it all begins. Your true life begins when the illusion of the self dissolves. The mind made little me self.

Then the true life begins. And then it unfolds from within. It's not so much me living my life, but life living me, through me, through this form.

And the goal of spiritual practice is not the now. The now is the portal. The goal of spiritual practice is the end of the false self.

The fading away of the egoic structures. And that is the flowering. And then it flowers and flowers and flowers.

So the fading away of the false self, the dissolving of the false self, I talked about it this morning. Just to encapsulate what I said this morning could be encapsulated by saying that what you can practice as you go through life and even here is not to resist the diminishment of your sense of self in whatever form it comes. Whether somebody insults you or somebody disagrees with you and doubts that your position is the right one.

Whatever it may be. Any time when your sense of self feels injured and normally the automatic repair mechanism would come into operation. To be so aware that you simply step back and not resist it.

That is contained in many teachings. The diminishment of self is not resisted. And then the need to be right is relinquished, for example, in an argument.

You're quite happy not to be right. And then immediately you can sense peace comes up. You haven't died, only the false has now given way.

There's an opening and you can sense immediately an influx of peace. So it's the opposite of death. But I wouldn't tell that to a child.

But it is the destiny of humans to have to go through the growth of self and then go beyond that. To go through. So a child needs to go through the stage, and it takes years, where the child begins by saying, my daddy has a bigger car than yours.

And, or, this is mine. My toy is nicer than yours. Look at me, I can do it.

Look, me, look, me. So it would be futile to say to a child, don't say that. Forget about me.

You mustn't talk about yourself. It won't work. So that the child wants attention.

That stage is there. And at other times doesn't want attention. But that's already, there's a self-image arising.

Self-consciousness. And gradually the mind's companion begins to walk next to him. The child begins to have a relationship with itself.

He's maturing. She's maturing, becoming an adult. And then the suffering begins.

Because you're trapped now in that. Your sense of self is trapped in that. And then through the suffering, you go beyond.

So it seems that humans so far, at least now, they need to go through that stage. The self-ego structures and then the suffering. But perhaps now humans can go through this

more quickly.

So perhaps that the egoic structures can dissolve at a much earlier age. It sometimes happens that self-realization or the unconditioned emerges. There's another question concerning that here.

I may come to it or we talk about it anyway. It can sometimes happen that the unconditioned emerges through a form that is not yet, where the structures of the self are not yet fully there. Like a very young person.

And then sometimes that works also. There's no general rule which says you always need to go through this. In the case of Ramana Maharshi, he was extremely young, hardly developed a self.

There was a self and that died, but not a very strongly established one. And he was only 16 or whatever it was, 15 maybe. But it can happen also that the unconditioned emerges and the form through which it emerges doesn't know what to do with it.

It becomes totally dysfunctional. Even to the point of appearing mad. And so there are people in India that have been called, when they wander around, I suppose naked, and they look a bit mad, and sometimes they are called God-intoxicated.

And it is possible that that has emerged but through a form that isn't ready for it, one could say. In the West they would be in a mental home. And here they are God-intoxicated and they are free, preferable.

Strange things are possible. It can also emerge before the egoic structures have dissolved. So they just give way but they are still there.

And then mistakes happen that you identify with the enormous power of presence and realization and say, that's me. The mind comes back in and claims some achievement. And this has happened even to teachers.

And you can see it, they claim, I am he, the one. None other but me. And the teacher then, and this is a very strong pull to the ego in the follower, the claim of a teacher that I am the avatar of all ages.

That is an enormous, what is being pulled, the ego responds to that very strongly because by being close to the, you grow in your sense of self also. So always references to specialness, to me as the one. And also be careful when a teacher makes you special.

And there is a question here about that. I seem to be answering the questions without looking at them. It says here, aren't you making people special by saying it's happening through you, this transformation of consciousness?

Isn't the ego going to come back in and it could happen? Yes. The ego can come back in

and claim something.

An improved image of yourself. One of those who have been chosen to be here. Then that feels better than the previous image.

It replaces a more defective self-image. Very subtle, can come in. But I don't, it can, I don't see a lot of that happening here.

I'm not looking into everybody's eyes. Really what happens as you sit here, I'm never telling you that you are special. And this form is certainly is not special.

It's only because of that, that the teaching can happen. If this form thought of itself as special, there would be no true spiritual teaching. So, you've been sitting here during these days, feeling less and less special.

A diminished sense of self, mind-made self. The possibility that in one or two of you, the ego comes back through the back door, of course that's possible. But it's likely that you will notice it after a while.

A sense of knowing it all, of little superiority, of just ask me. And you can witness that if it happens. Whenever you witness ego operating in yourself, that's great.

You're witnessing it. And it operates in hundreds and hundreds of subtle ways. Simply each little one designed to add a little bit to your sense of identity.

And it operates even in the tiniest things like telling somebody what has happened. Do you know what's happened in the latest news? Do you know what he did?

And the other person says for a moment, no. And at that moment, you are superior. It's very subtle.

You feel a little bit bigger than the other person. And that is the great thing about gossip. Because the other person doesn't know yet.

But you know. And you are telling. It's a very subtle movement.

And when you can criticize somebody, again, a very subtle sense of... You are, of course, higher than the one who is being criticized. Or made fun of.

Or gossiped about. Of course the implication is that you are... And all that underlies ego.

Even to the absurd things like silly jokes that say what is green and climbs up the wall. And then the person you're talking to says, I don't know. Ah, now let me tell you.

I don't know. I can't tell you. So in hundreds of subtle ways, the ego tries to add something to itself.

And when you are vigilant and present, you can watch that. We all know things like name dropping and all. But this is just...

One could have a list. Maybe in the next book I'll make a list of ego strategies. Minor and major.

Even things like somebody has just died in your vicinity. And you get the news. And you say, oh, that's dreadful.

And if you look very deep inside, there's a little exhilaration. Very subtle. Which says, I am still alive.

I haven't died yet. I'm still alive. And you feel good for a moment because it wasn't you.

It's very interesting to watch. Any kind of complaint in your head or verbal, unless it's something you're telling a person, something to change, a person who can do something about a situation. You're saying, please don't put this there.

Put that there. That's not complaint. But complaint, just for the sake of complaint, which is part of everybody's normal egoic mind functioning, which goes on in people's self-talk, and verbally in many people also, in addition to the self-talk in the head, complaining about whatever is going on now.

A person, a place, a situation, a thing. Fault finding, looking for the one fault to complain about. And then focus on that, and then the ego gets strong in that.

There's a beautiful carpet, but you're looking for the tiniest stain there, and say, oh, look at that. I've told that before. I don't know if you've heard.

Last year I talked to my publisher, and he said he often gets letters, people writing in, about how books that they've published have changed their lives. So he got one letter, and he read it. This book really changed my life, and it was great.

And it went on and on, and on page two of the letter, and then he suddenly said, but then there was a serious spelling with typo, spelling error, misprint on page so-and-so, and that spoiled the whole pleasure of reading my book, that book. And really, if you show so little respect for the books you published, you shouldn't be in the business of publishing books. And you can see how the ego, how good it felt to the ego.

Whatever is bad to you feels good to the ego. How good it felt to the ego to be writing this, and how it got stronger and stronger, the self, in criticizing that. Now I know who I am.

So subtle. And obvious at other times. So I've already answered a few questions.

They just came in. Here's a big one. Your words are like my own heart talking to itself.

Yes, there is this thread of eternity that is always present. This substratum of being out of which all states arise, waking, sleeping, and dreaming, in India this is called Turiya, Turiya, the fourth. In your experience, how and why does Turiya arise out of the absolute unmanifest?

So that question refers to the arising of, because I use different signposts from those, although of course it's all the same, the arising of the state of presence out of the unmanifested, which is connected with the whole reason why we are here and the universe is here. So this question is so big, what it's really asking is about the whole purpose of the universe. Why and how?

Now language consists of five vowels, a, e, i, o, u, these are sounds, plus the other ones, what are they called? I can't remember, consonants, and they are produced not through vocal chords, but through his air being under pressure and being let out of, now a combination of these five sounds produced by vocal chords, a, i, e, o, u, plus a few hissing sounds, how could I explain through that the entire purpose of the universe? One could give little stories to very distant approximations of it, or you could have a philosophical system and think now you know it, but it would only be a combination of those sounds, vowels and diphthongs, in a certain sequence, hoping to capture the vastness of that in those little sounds.

This is, you cannot understand through the mind the vastness of that, you can only be part of it as you are, knowing it directly, but not knowing it as a subject knows an object, it is impossible to know it through the mind in that way. How does it happen and why does it happen? One can give distant approximations, the world of the unmanifested God-Spirit moving into matter, the whole universe becoming transformed into Spirit, perhaps that's a distant approximation, but that would reduce it to something, a fragment, that's not it either.

It's the illusion of knowledge that arises the moment you speak and formulate words and concepts, and they are helpful as pointers, but so the vastness you cannot understand, you can't understand presence, I've said it before, don't try to understand, you can understand a little bit about it through the mind, through formulating concepts, and I'd never talk about presence for you to understand what presence is, but simply using words to point to the state of presence, and then as presence arises, you know what presence is, but can you talk about it? It's very difficult, and whatever you say about it is limited and reduced.

So very wisely the Tao Te Ching says the Tao that can be named or spoken of is not the true Tao, and the rest is simply little pointers. In that one statement he has said that nothing that I say is the truth in itself, it only points, so it cannot really be spoken of, but self-realization is not that means, doesn't mean you know more about yourself, or know more about anything, it's being one with that, and understand it through being one with

it, but then there may not be much that you can say about it, there is a knowing in that, but it goes beyond words, there is a deep knowing, but it cannot filter through the mind, it's totally inadequate for that. So one could say you cannot know yourself at the deepest level, you can only be yourself. In being it, you know it, but not as a subject knows an object, and with that comes also there's a humility, and part of this is, you may remember, and it's vital, entering the state of not knowing.

In which a deeper knowing resides, but it is the state of not knowing. I'm always happy when people come to me and say, I don't know who I am anymore. Oh, that's great, because for a long time they thought they knew exactly who they were, they were not quite happy with it, but they knew who they were, and now they don't, and now the only step to take is to become comfortable with that, not knowing, and not feeling I should know, and of course with that comes a deep humility also, not I know, I don't know, when you say I don't know, you disappear, and the strange thing is that all these words come out of the not knowing state, and remember that is the state that you are in when you walk along here, and watch sense perceptions, listen, see all the different sense perceptions, and you don't interpret, you relinquish interpretation, and yet you know what you're looking at, and yet you don't know what you're looking at, it is not, no labels arise anymore, or if they do, they are recognized as mere labels, and then they subside, and there's again a space of not knowing.

All a label is, is the illusion of knowing. Please.

[Speaker 4] (3:49:16 - 3:50:44)

It's very nice to see you, I heard about you many years ago, about six years ago, and it's very nice to be in your presence, and you are this. A number of years ago in Bihar there was a prince, 2,546 years ago, and in his awakening he knew how the whole of manifestation arose, and he said, Mara, I have seen how you build this house of samsara, I have broken your rich pole, never will you build this house again. In the words of the great sage Ramana Maharishi, he said, there is a final truth, nothing has ever existed, nothing does exist, nothing will ever exist, this is the ultimate finality.

In awakening there is an inherent wisdom that is beyond mind, as you say, there is a knowingness that is beingness, that is beyond doubt, beyond any deceit. All these great masters say the same thing, this is all illusion, it does not exist now, and it never did exist, and it will never exist. Is this your experience?

[Speaker 1] (3:50:44 - 4:05:18)

Yes, I'm not telling you that in those words, because they only become true for you as you realize that for yourself. If I told you that, half of you would go home. I only tell you what works as a pointer into that state.



Certain realizations come out of that state by themselves that are deeply true, but do not work as pointers into that state so well. So some sages have uttered those words, and for a few isolated individuals they may work as pointers, and perhaps they were talking to certain people when they realized they could see the truth of those words, so they worked as pointers. But for most, in the teaching that comes through this form, certain pointers are used, and others are not used.

There may be very deep truths that you will realize only through that inner knowing, and then it becomes true for you. So, yes, this is the truth, but I've never said it like that. And I may not say it again unless you ask me directly, in which case I would say yes.

Yes, that's right. Now, it may well be that one day I may find myself with one person, and those words will come out of my mouth, because there's never any prior intention before a word comes out of my mouth. And then that will work as perhaps the final pointer for that being.

And those words suddenly will be true. Otherwise, if I said it, those words could easily be used by the mind and become a concept. And so, this is why the Buddha also said certain things and refrained from saying other things, because he realized how easily words are grasped by the mind and made into conceptual knowledge.

So, that is the beauty of teachings. They come in slightly different forms, and some statements you may find in some teachings and not in others. Buddha, as we all know, didn't speak of God wisely, because that is the greatest concept that the mind can grasp at and add to itself and create images out of and identify with.

And of course, it's been misunderstood, because Western intellectuals started studying Buddhism, professors at universities, and immediately, because they only saw those pointers, and they completely misunderstood and said, this is an atheistic religion and it is totally nihilistic, it is life-denying, they said. So, they wrote PhDs about Buddhism. You could become a professor on Buddhism without knowing anything really about Buddhism.

That's how easily the mind can misinterpret. So, this is the truth. Whether in this form it will come out of my mouth again, I don't know.

How to deal with the unconscious of your own people, especially your own children? That is hard for many people to accept, that your children need to make mistakes, do what they do, create suffering for themselves. And you can watch it, how they're doing it.

In front of your eyes, they're creating suffering for themselves, making mistakes, as you call it. And then you want to save them from the suffering. You want to save them from making mistakes.

In other words, you want to stop them from evolving and learning. You want to stop

them from suffering. And no human being can go through this life without, it's an essential part of being human and then going beyond.

And so to realize, if you had your way, you would create, if you were omnipotent, of course, you would create an ideal situation for your children, an ideal environment, everything right. They're good at school, they do well there, isn't that great? And they go on to university, and they're brilliant minds, and they meet this beautiful partner, and they have beautiful children, and a nice house, and everything is working so well, they're making no mistakes, they're not suffering.

What would the end result be? It would be a very superficial family, to say the least. That arises, they would be happy doing their shopping.

No suffering has ever crossed their path. They haven't made any mistakes. And yet, it's every human being's destiny to make mistakes, and there are no mistakes.

Only from a limited perspective, there are mistakes. You never made a mistake in your life. You're here.

Whatever you ever did, brought you here. Where you hear the message of liberation. So there are no mistakes, only if you adopt a particular perspective, then it's called a mistake.

It's limited, it's a fragment of the truth, it's a thought. So of course you would want to spare them their suffering, their self-inflicted suffering. And some suffer more deeply than others.

I've had parents come to me with extremely tragic stories of what their children did to themselves or others. Dreadful. To the point of saying, no human being, no parent could live with that.

And yet, they do. And there's the learning. And if your child creates suffering for others and ends up in prison, there's the learning.

So it's the acceptance of that, allow them to make mistakes, allow them to be unconscious, allow them to create their own suffering. But you can be there, not being drawn into it, making it, giving more fuel to that. Allow it.

Some children are addicted to drugs. It can be very hard for a parent to have a child. And great suffering can be there until finally, and you've tried it all, you've tried everything.

Many times, and it happened again and again. And finally, you surrender. And then great love is there, but you allow that movement of unconscious.

You've done everything on the external level. And then finally, you surrender and you

allow them to be unconscious. You still help, but there's an inner allowing.

So if people close to you are creating great suffering for themselves, are in states of great resistance, inner resistance, it may be that they cannot surrender. Even the word surrender or acceptance, when you say that, they say, what? Are you mad?

You're insane, acceptance, they don't hear, it doesn't go in. And so, in those cases, you surrender for them, so to speak. It could also be to do with a parent.

It's not always children. Often it's the parents who are in great suffering. And so, what do you do?

Your mother, your father, you surrender for them. You don't demand anymore that they should be more conscious. You don't demand anymore that they shouldn't be doing what they're doing.

You don't demand anymore that they should understand you. You surrender. And then you visit them for Christmas or Thanksgiving.

And for the first time, it's not a source of great conflict having to be there for a whole day or two or three days. Oh my God, not another Christmas with the family. In the surrendered state, no demands are made.

Your father, your mother, they display whatever behavior they display and have been displaying for 50, 60, 70 years. Maybe they have the same conversations they had 50 years ago, 20 years ago. It's fine, it's the human mind, nothing personal.

And you're simply there as a surrendered entity. So, this is already the beginning of, to come back to your question, which I don't talk about usually. This is already the beginning of the end of the world.

Because when you identify with form, all the forms are extremely heavy. There's the heaviness, the solidity of the world of form. And as you surrender, the world of form loses its seeming solidity.

It's not solid at all, but it feels and looks very solid. And it loses, and I'm telling you that because that is already something that you can know for yourself. How all the structures lose their heaviness, including the human beings.

So there is a, the forms become less substantial. And that includes the form of my father, my mother, my child, which before was heavy in its egoic density. Very much there.

And then in surrender, something happens. It's not, it's lighter. And that's the beginning of the end of illusion.

That's as far as I'll go. So it's allowing, even people close to you, allow them to be who they are in their present. It's not who they are, but to manifest whatever they manifest.

And often the change will happen then, suddenly. How did that happen? I didn't demand anymore that he or she should understand me.

And suddenly, at Christmas dinner, he asked me, So tell me a little bit about these strange retreats that you go to. And he always said before that, Why are you involved in these weird cults? You should go into business for yourself.

Do something real. Do something with your life. He's been repeating that for 20 years.

And you felt angry about that. Why doesn't he or she, he understands nothing about me. And then surrender happened.

And suddenly, oh. Or not.

[Speaker 2] (4:05:20 - 4:05:21)

Doesn't matter.

[Speaker 1] (4:05:35 - 4:36:31)

I have given up many addictions in my life, and the last addiction, it seems, is the addiction to food. Last night, I sat with the craving I felt, the energy in my body, without attaching a story to it. What happened was I experienced an incredible amount of fear as I glimpsed the power of being free.

Please talk more about this. Yes. Yes, fear can arise.

And that is the egoic fear. It fears its own death. And it's not real.

And what do you do with fear? As you enter the surrendered state, you may encounter the region of fear. Because the ego fears surrender, because it knows it to be its own end.

So as you surrender to a certain condition, inner or outer, and then suddenly, there's a pulling back. Don't go there. Don't go there.

And then you do surrender again. And then you don't allow the fear to push you out, but you can then allow the fear also to be. And it won't kill you.

And so that also. So then you've dropped into that. And when you accept it completely, the very fear turns into aliveness.

And you drop down. So whatever arises, there's that. There are many addictions, yes.

It's an external manifestation of the mind needing to add something to me. Now it does it on a psychological level a lot, but that's not enough for the mind. It will use the body to add to the incomplete sense of self.

That's the unconscious impulse behind addiction. And you can see addiction operates in the tiniest things that are not recognized as addiction. You can't stop eating the potato chips.

And if you watch the movement, they don't do much. And it goes. It's an adding.

Not a lot of nutritional value, or it could be other kinds of junk food. Smoking. So food is a big one for many people.

You don't only reincarnate into thought streams. You can reincarnate into food. And for a moment it seems to work.

You feel a little bit more complete after eating a box of chocolates. I spoke to one person who has a big problem with weight. And he said the mind, he began to observe his own mind.

And it always, he came up with one thought that always, the main thought that would justify his going to the fridge and eating, was, you've had a rough time, you deserve a break. And of course every day he was having a rough time. And then he observed that mind movement.

And next time it came, he allowed that mind movement to be there and he just sat there with it. Without moving to the fridge. Because he recognized that.

Kindly throw light on the following two points. One. Why one form loves the other form, even when the other form does not love the first form.

I know what you mean. We know what you mean. Why is love not reciprocated?

Why does one way love traffic situation arise? I'm placing my aching heart before you. Please operate.

Operate. Thank you, thank you. All right, I will begin the operation.

Now, one form loves and the other form doesn't reciprocate. Why is that? And the pain that comes with that, great pain for many people, it's enormous pain.

Now, you know that the basic condition of the self or the egoic self is one of a very deep-seated sense of lack, of not enough, of not complete. And then it tries to fill through strategies. The mind-made self tries to fill that lack that it knows and feels almost continuously except for brief moments when something has been put in there.

And then for a moment the lack is not felt. It never lasts long. So it looks for the next thing and it looks to the future, it looks to add to me to fill that hole that is always there where I'm not myself, I'm not complete, I'm not home, I haven't arrived.

And so all kinds of strategies are there. And one of the main areas where it looks to fulfill that lack is in the area of relationship, the other person, he or she. And then when that happens, the entire focus of the self becomes focused on one other person who is perceived unconsciously as the one who is going to complete me, make me whole.

He or she is the one. And so almost an obsessive attachment forms to that image, that form of that person. And that is called falling in love.

And sometimes if you're lucky, the other person feels the same about you, that you are going to complete him or her also. And of course that is great. You both feel that you are going to complete each other.

And then probably you will want to get married, sign a contract, just to make sure that for the rest of your life you are going to complete me and you are not going to leave me. Because that would have dire consequences if you broke that contract and left me. Don't you even think about that.

And then you marry, this is where the films end, the director says cut here, but life goes on. And you marry and after, perhaps even during the honeymoon, the first doubt comes into your mind whether this actually works. Whether the other is going to live up to that enormous task of fulfilling and completing you.

And then you start an ordinary existence, jobs, family, and gradually it doesn't seem to be working anymore. The completion, the sense of lack comes back. He or she isn't behaving in the way that he or she should to make me feel complete, make me happy.

You read it in ads, I don't know if you read it in India, looking for man or woman to make me happy. Oh, wow. Who could live up to that?

And nobody can. And then the lack that was covered up by the temporary delusion that this person was fulfilling you, this person who has a pain body, but you didn't know that, the temporary delusion that this person should be fulfilling you, that suddenly the sense of incompleteness, aloneness, fear, not being as re-emerges. But now through your mind you attach that to the other person and say he or she is the cause for what I feel.

You're feeling again the basic egoic condition. You're feeling it more strongly now because for a little while it was covered up by the love relationship. And so gradually the love then periodically turns into hate.

And every time the person is not fulfilling his obligations or her, the love turns into aggression, hostility. Withdrawal, complete withdrawal. What's wrong with you?

Nothing is wrong. Just don't want to talk. Whatever.

Or throwing something, whatever they do. And then the relationship fluctuates. For a while it works again, and then it doesn't work.

It works again, it doesn't work. And then it becomes, the periods when it doesn't work become longer. And you feel, it feels bad.

The happiness of marriage turns into the unhappiness of just co-existence. The happiness of the honeymoon becomes the divorce. And they're all one really.

So it was an attempt to fulfill you through some form, some outer form. And then all that happens in the end, you sense the unfulfillment more strongly. And then you blame that form for causing you that pain.

It's egoic pain. This is the pain that arises out of love-hate relationships. Now, the questioner, of course, is not at that stage, because it is one-way traffic, as he puts it.

That great love is felt for this form, but it's not reciprocated. What do you do then? Then you feel that lack even more strongly.

And it's painful. And there's a tendency for the mind to weave all kinds of fantasies around it, all kinds of stories. And the self gets in there and becomes a very painful self-image of me.

And it can then, if it goes on, it can happen that that attraction turns into hate. It can happen. I'm not saying it will happen in your case.

And then you see it never was love in the first place. So what is called love is the deep-seated need of the ego. It focuses on one form.

So your opportunity now is to feel what you feel as much as possible. Get out of the mind weaving stories about it, fantasies, images. Be more interested in that unpleasant, painful feeling.

And here is where you surrender. What you're really feeling is the egoic state, the egoic condition. And then the image will come up occasionally of that person.

But focus on the feeling. Surrender into that. Accept that suffering.

And any suffering that you accept in that way will work for you. It transmutes ego. Any suffering that is accepted completely transmutes ego, resolves ego, and also transmutes the suffering itself.

So it's an opportunity. If not now, you would have to practice it. If your love were reciprocated, you would have to practice in a couple of years.

You would have a year or two of illusion. That's nice. Second question.

This form realizes that some actions are wrong. Still the form does these actions knowing that they are not right. Why?

That's the movement of human unconsciousness. Conditioned, egoic mind structures operate. And they have such momentum that they still operate.

The question is, is there a witnessing presence as they operate and those actions are being performed? Or does the witnessing presence come in after the action has been performed? And initially, as presence arises, it will come in after it's happened.

You've gone through an unconscious movement. You've said something to someone. You have done something and it was totally egoic, totally conditioned.

Perhaps done it many times before. And millions of other human beings are doing or saying the same thing that you are at this very moment on the planet. Performing the same action that you are performing because it's basically the same human conditioning.

In other words, there's nothing personal in it whatsoever. There's no you who did something bad. You is the arising presence.

And you watch the movement of unconsciousness, the conditioned. At first, you can only watch it after it's happened. And then you can fall into the trap of feeling guilty about it and calling yourself bad.

The ego loves that. If you can't call yourself good, we said it before, it'll be very happy calling yourself bad. Because at least you know who you are.

I'm no good. Oh, okay, now I know who I am. Better than not knowing anything, says the ego.

So you can watch that and know it is human unconsciousness. And then as presence arises, you will wake up in the middle of it. And that may happen next time.

The same action, the same speech coming out of your mouth. And in the middle of it coming out of your mouth, there's a witnessing presence. And you can see it's like a script, an actor who has been conditioned to perform, to act out that script.

And many times before, the same strategy, the same, and now there's a witnessing presence there. And that is the beginning, this is now when those structures weaken, become less heavy. Suddenly, the moment the witness arises, those otherwise very heavy structures that you could never hope to get rid of, unless you enter a different consciousness, a deeper, non-conditioned, suddenly they could weaken.



And then it happens again, it may not be the last time, because there's a momentum to that. And all those other things that you know are there to enhance your sense of self and diminish somebody else's sense of self. Very favorable, one of the favorite ego strategies, delusions, through diminishing somebody else's sense of self by criticizing, accusing, saying something to hurt.

You know it's wrong, it happens. And then in that moment, the self feels bigger because it has diminished somebody else's self. A lot of suffering in human interactions is caused by that.

And it's a form of delusion, of course, because you've only strengthened the delusion in yourself through that. And then suddenly, first you see it after the event, and then you see it as it happens. And you look through it, you see the madness of it, that you have only strengthened an illusion.

And all those things that are connected with ego structures, envy. Envy means you feel diminished in that illusory self because somebody else has, or is able to do, more than you. Has more of this, is better at that, has a nicer looking that, more knowledge, better appearance.

You compare, and then you feel diminished, and then you feel hostility towards that entity that seemed to diminish you. It's all total madness, total illusion. But it operates as motivating factors in people's lives.

And then you try to add something to you to make somebody else feel envious, and then feel the self has grown. Are they looking at me? Is she seeing it?

Is he seeing it? Or more subtle as knowledge, spiritual knowledge, even that can be used. Quoting scriptures, you little worm, you know nothing, let me tell you.

So all this, always the attempts through mad strategies to enhance one's sense of self. And all those things, I assume you're among those, so you hurt other people without knowing it. Create suffering for others in the service of self.

And it always seems to work for a little while, and then you feel even worse, and you have to do it again. So the only way to get out of that, and I believe that's the question. So I've just explained why you do these things, that was the question.

And that's really all you need to know, and just be there when it happens. You can't be there when it happens, be there just after it happens. And don't create an additional identity out of that, just watch.

It has nothing to do with who you are, you're watching unconsciousness in motion, the human condition. And so more presence arises, even in the midst of it, you'll be present. And that is the fading out of all those movements and structures.

That's the beauty of it. One more question. The Enneagram is an old Sufi model of the different aspects, qualities of soul, spirit, being, and their relation to different personality types.

Have you studied it? I haven't studied it, but I've looked at it. Somebody gave me a book about it.

And there are certain models, certain frameworks, there's another word, it's not coming to me, grids through which you look. Astrology is another one, and there are others, many others. And you can look, and if they work, and some of them are quite helpful, they highlight those areas in which this particular form is particularly, where the concentrations of unconsciousness are greatest.

And although I only looked briefly, I spent maybe an hour with that book, and I found it very interesting. So it can be helpful, because it highlights areas where unconsciousness is particularly, this is the impression I got without really having studied it, the areas where there's particularly strong blockages, unconsciousness, particularly concentrated here, there, there, in those areas. So by applying that, it can be helpful, you can perhaps see in yourself where you need to look most.

So it is not, there's not one of these that you cannot do without. As presence arises, you will see those things anyway, but it can be a helpful additional tool. And eventually, you have to, you let go of that.

There's always the danger with any tool that people use, that they become attached to the tool and believe a way of looking to be some kind of ultimate truth, to mistake a particular, perhaps a temporarily helpful perspective for the truth. Particularly if it seems to work for you, then you get very much attached to it. But any system through which you interpret reality could be temporarily helpful, and then let go.

If this evening we are receiving a visit from Shanti Mai, who has an ashram. She's an American-born spiritual teacher and lives here now, has an ashram nearby. And she's coming with some of her people to perform songs for us, devotional songs, that may be quite beautiful.

That reminds me, there were some questions about devotion, but we may come to them tomorrow. Devotion, what's true devotion? All these, there are these words, but they really, they're all aspects of one state.

I have a strong feeling of devotion, continuously there's devotion. Not to any one particular thing or form, but when you know your own nothingness, you're in a state of devotion. It's hard to explain.

[Speaker 2] (4:39:45 - 4:46:34)

Satsang with Mooji Satsang with Mooji Satsang with Mooji Satsang with Mooji Satsang with Mooji Satsang with Mooji Satsang with Mooji Can you be aware of the two dimensions here?

[Speaker 1] (4:46:37 - 5:07:55)

You're listening to the sounds. And one could say the sounds, they're dancing on the surface of the silence, the stillness. And simultaneously be aware of both dimensions, manifested, unmanifested.

And that stillness, that is the unmanifested, is presence, divine presence. Sometimes the stillness, as it is now, is there also externally as silence. But if there were no silence externally in this world, often you may not find that externally.

But internally, there's the stillness within the aware presence. And whatever phenomena happen to be happening. So the awareness of the stillness that underlies all sense perception and all thought, is freedom from thought, consciousness without thought.

It's the essence of who you are. The awareness of stillness is not two, it's one. It is self-aware awareness.

Only through language does it appear to be two. Stay alert. You immediately, whatever arises, you allow the condition to be.

Now there's the sound. Some of the external stillness is lost, it seems, and yet, there's the stillness through which you listen to the sound. So the stillness cannot really ever be lost.

Silence can become obscured. Stillness can also become obscured within, never lost. In the busiest and most insane mind, underneath all that noise and turbulence, the realm of stillness is there.

Unconditioned. And there's a relaxed alertness in this state of awareness. That's the essence of our retreat here, the only teaching.

All the words really pointed to that state. And that's the one thing that doesn't come to an end when you leave here. The experience as the external form of all this comes to an end, as all experiences do, sooner or later, mostly sooner, fleeting.

It evaporates as an experience, the form of it. And when you wake up the first morning when you're back home, and then you wake up in your own bed again, and you open your eyes, and maybe for a moment, you don't know whether this India retreat was a dream, or did it happen. What a strange dream that was.

I was on this bus. Facing death every moment. And many other strange things.

Monkeys were climbing up buildings. Chanting going on at all hours. It must have been a dream.

So there isn't very much difference between a passing experience and a dream. In that sense, this as an experience evaporates as all experiences do. And on level of form, all you have then to prove to you that it actually happened, is maybe some photos or videos, and then the form of that was captured there.

And you see, oh, there it is. That's where I was. And in 150 years, one of your descendants will be looking at this and can't make out anymore what these figures are on the photo.

It's all fading. It must have been one of my ancestors, perhaps, but I can't recognize the face anymore. It's quickly fading.

And then that's gone too. The only thing that doesn't leave you is the essence of this gathering. It's now.

It's the now. As yourself. A walking now.

And you won't need to hang on to the form of this. Feel nostalgic. Or if I may predict, at first you might feel a relief that you're back in your comfortable place.

And a little bit later you feel nostalgic about being here. That's the human mind. And all these are states of mind that may come, and that's fine.

And they happen within the spaciousness, which doesn't change. So you are simply a field of aware presence. Not a person.

Although you still pretend to be a person. The world wants you to be a person. You don't have a new concept in your head that says, I am now a field of aware presence.

That means you are a person again. With a new concept about who you are. The field of aware presence has no concepts about who you are.

Or who anybody is. Or who anything is. And there's no need to announce to your friends and relatives that now that you've been on a retreat, you're a field of aware presence.

There's no need to announce through emails that I am now liberated. It could be misunderstood. And resented.

And what's that need to say it? Where does that come from? What did you learn on the retreat?

Maybe they'll ask you when you come home. And you say, nothing. Maybe you could say I got rid of some accumulated ignorance.

But I didn't learn anything. Anything that there's self-identification with is ultimately ignorance. It might look very clever from a human viewpoint.

Because the deepest meaning of ignorance, the true meaning of ignorance is not uneducated. It has nothing to do with that. There are many highly educated people who are ignorant.

And this is not a judgment. It's simply seeing that this is not the essential nature of being ignorant. They are trapped in the delusion.

And they don't know who they are. Not knowing who you are beyond form is ignorance. The one basic ignorance.

Ignorance means not knowing who you are, the one essential thing. But then to seek it as an object of knowledge is further ignorance. To seek for your true self as if it could ever become an object of knowledge takes you into more ignorance.

So any identification is ignorance. Oh, they'll give you a microphone.

[Speaker 2] (5:08:03 - 5:08:27)

I know I am beyond this form. I can feel it. But as this form right now, I am a mother.

And I do identify to that. But I know that if I do identify to that, there will be some suffering. I am willing to accept that suffering.

Is that ignorance?

[Speaker 6] (5:08:28 - 5:08:29)

Thank you.

[Speaker 1] (5:08:29 - 5:37:51)

So, the form as which you are here is also honored. It's not rejected. The form is honored.

Even the limitations, we saw that. The limitations that you encounter. Because you are a form, being a mother also imposes limitations on you.

That's all connected with assuming this temporary role. And it is honored, allowed to be. You can't get rid of form as long as you move here.

All that's needed is the spaciousness around the form. Then the form moves within the spaciousness and does what it has to do as that form. Better than any form could do that is self-identified with a form and there is complete lack of spaciousness.

And you are totally and only the mother. Then there comes in delusion. The form will act.

All those essential things that people want and are looking for can only come in if there is not complete identification with form. But you surrender to the form and there is a spaciousness. And then truly love flows in.

Love does not come through identification with the form. It comes through the realization of yourself as the space around the form. You know that.

And then love can flow into the form. Otherwise you get the typical love of the mother or the typical love of the lover that we talked about yesterday. And the typical love of the mother is very clinging because it's only form clinging to another form.

It looks like great love and what happens to many mothers. And then they can't let go. The form grows bigger.

18 years, 20, 25, 30. And they can't, there's the clinging because you only know yourself as form. You only know your child as form.

And there's the clinging. The mother still loves and doesn't realize that she's now stifling through her love. And that's again ignorance.

So all the functions that pertain to this temporary form, whatever its temporary role in this world may be, the way in which they are being performed, when you totally identify with form, there will be dysfunction flowing because the basic ignorance will be flowing into your actions. Whether you are a mother or a lover or whatever form it is, the basic ignorance of not knowing who you are beyond that will flow into it. And that accounts for the dysfunctional way in which people behave and interact largely.

So there's already an awareness that this is a role. This is a function, a form, and you honor that. But there's not total self-identification with that.

You already know that this is a function. So there is the spaciousness around it. And then you perform your duties, whatever duties in a wider sense, it's not maybe a nice word, whatever you have to do as this temporary form, you will do more beautifully with those essential ineffable qualities flowing into whatever you are doing that don't come from you as the person or the form.

Compassion, love, compassion, gentleness, joy. Many mothers think they are wonderful mothers and they are totally neurotic about it. And that's just one example of many other forms.

So the forms are honored. The limitations that come with form are accepted. And we saw, we've been talking about how the limitations of form actually become a doorway, an opening.

Not attempting to find some situation that is free of limitation. Of course you can exchange one situation for a nicer one, but that won't be free of limitation either. It may be a nicer house, a nicer this, that's fine.

And then you will encounter different kinds of limitations there. And one way or another you will find them, and so you don't run away from them, but accept, surrender to what is. So continuously that which is beyond the form is there as an underlying knowing, an underlying awareness, presence, spaciousness, whatever pointer works.

Not denying the form at all. It's honoring, honoring it. And so, there was a question, we may look at some more questions.

I have a backlog of questions. Some question, I read some questions this morning. One questioner asks, why do we blame form?

No, we're not blaming form at all. We are thankful to form. Because the form and that which is beyond form are ultimately one.

It will take you there. And that implies, for example, if you're a mother, the mother that is totally identified with form can't even truly listen to a child. That mother will tell the child what the child needs to do and worry.

But even if you can sit with a child and listen to a child, the stillness is there, the awareness, the aware presence is there. And there the child is talking and there's a spaciousness. And then from there you can allow, we talked about it yesterday, they allow the child also to manifest the unconsciousness that is part of the human condition, the suffering that comes with that inevitably.

And you help as much as you can. And then you allow the child to learn whatever he or she has to learn through that. Another example of a form, a function, a role.

You may have a job that is not interesting, that you dislike, try to get away from. Of course you can look for another job, but maybe you've been stuck in it, maybe you have looked. Maybe you're a waitress, in reality you're an actress, but since there are not enough jobs, you have to work in a restaurant for a while.

And then there could be resentment, you don't feel, you feel bad about having to fulfill this function, this role. And here's an opportunity to simply not to surrender, to say, OK, I might as well accept that now I'm a waitress. You're adding concepts to your mind, you're not a waitress.

I might as well accept that I'm poor. Nothing to do with surrender, you're adding more concepts to the mind. I might as well accept that I'm a failure.

More concepts to the mind, nothing to do with surrender. Acceptance is only of now. Now

I'm carrying a plate from the kitchen to the table.

That is the function I perform at this moment. And that is, that I give my attention to, surrender to, just this movement. And then I talk to the customer, and I give attention to this person.

Is there anything else you would like? And there's a true question. Not a formal, do you want anything else?

There's a true interaction, because when the moment is honored, whatever form this moment takes is honored, and the form that this moment takes right now is the customer in the restaurant. And he or she is honored. And will sense something, even only very deep down.

And you ask, is there anything else I can bring you? There's a true interaction, because the moment is honored. The now, the form that it takes.

You don't carry a self-concept in your head that you dislike, and you fight a battle inside yourself. You have me against my self-concept, and it gets more and more complicated. Nobody could even work it out.

You need years of psychoanalysis to get through that. There's a part of me that resents the image I have of myself, and then there's another part that has enormous complexity. And then you carry that, and the whole emanation is of you don't want to be where you are.

And you don't like the form that this moment takes, and you don't like this customer. Even if you're smiling. And the customer can sense that.

And then you shift from complaining about some conceptual identity as me as a waitress, and being unhappy about some illusory, because conceptual identity, you simply honor the form of this moment. And there you are, and you say, is there anything else I can give you? And each time the customer comes, there is that openness and the flow.

And who knows, it's there that transformation happens, in one way or another, when the openness is there to the suchness of the moment, suddenly the doors are open. And where the change will come from, we don't know. You don't demand change anymore for your happiness.

And then one day you ask, maybe, just one example, can I bring you anything else? And he says, no, but what's your name? Here's my card.

And you say, oh, Steven Spielberg. And he says, there's something about you, I don't know what it is, but... And then, three years later, you are the world-famous actress, no



longer working in the restaurant, and you realize that you cannot step out of your house without creating a riot.

Wherever you go, they want something from you, and they all come running, and it's mad. You now encounter the limitations of that situation. Can't go anywhere anymore, without bodyguards.

Can't go out anymore for a walk. Each situation has its new limitations. Everybody wants something, wants to enhance their ego through being in contact with you.

Where is true human interaction? New limitations. And it doesn't mean that now you run away from that.

You recognize that each situation brings its new limitations. And you surrender to that. Otherwise, you'll be unhappy as the actress, and if despite your unhappiness you should become famous, you'll be unhappy there, too.

Complaining, trying to get away. This isn't it, it's never it, if you resist the form of now. So with that, the beauty is, your inner state of being is independent of external conditions.

The actress, the waitress, and the famous actress, basically, one could say two different incarnations of the same person, deep down, they feel the same. The famous actress says, I still feel the same that I was because I was surrendered then, and I'm surrendered now. The inner state is independent of fluctuating forms, conditions.

That means you're free of the world, needing it for something, to give to you. And the main thing that people want looking to the world for is a sense of self. You're free of that.

And of course, many other things are possible. The waitress, who knows what happens to any human being who is in the surrendered state. Suddenly, something totally different may appear, and she's not an actor, an actress at all.

That might have been an egoic delusion. Doesn't matter. Doesn't matter.

So not carrying the weight of conceptual identity in your head. Always back to this conceptual identity needs past and future. It's heavy.

Suffering comes. And then you go... Just this.

Honor this. Surrender to this. Always simple.

Always fine. Even in the midst of death, it's fine. I don't know if Bhakti spoke to you about meeting each person face to face.

Did you talk about that, Bhakti? Kim did. So you talked about that, and that's the...

I love hugging. But hugging is only the external form of that encounter. The essence of that encounter is always beyond that.

And so as I'd like to meet each one and simply look, and that's a strange thing. If you're not comfortable with it, it's fine, too. There's a great beauty in looking into the eyes of another person in the state that is free of thought.

That is, without sounding too esoteric, there is always a transmission of presence in that look that is free of thought. The unconditioned consciousness. It is not one way.

Whatever you look upon through stillness, and especially looking at another human being through stillness, that is a transmission of the state that we call presence. And it awakens. In your case, it doesn't need awakening because presence is already awakened in you, but it calls forth also from underneath your mind, even if your mind is active at that moment while the other person looking through stillness, it calls forth the unconditioned within you and then strengthens that.

It's a two-way process. But that is not the only way. Presence is transmitted in many, many ways, simply through the field of stillness itself in this room.

Presence is even transmitted through words, through sounds, if the sounds arise out of that. Some of that fragrance or energy field of presence is still in the words. We talked about that.

So the words have transformational power, not because of what they signify, but because of the space out of which they arise. Presence can be transmitted even through a work of art. Great art arises out of the state of presence.

The artist becomes still, and it happens. The greatest works of art were not created by persons, human beings. They always have something sublime there.

In form, yes, the form is limited. Every work of art is limited and impermanent. But something within that form still has an energy of that which is beyond form.

And that's what makes it into a great work of art. And in some strange way, people can recognize it, and they sense something but don't know what it is. Presence could be transmitted through touch.

So anything can flow into that simple sitting here also. A song, a sound. Then those become carriers, or simple stillness.

And this is now your function more and more in this world. Your function is to be there as the field of presence. One could say you redeem the world, not through thinking, I'm doing it, through being the field of presence that does something.

To whatever and whoever you come into contact with. It lessens the illusion of

materiality of form. There's the form, and there's the formless.

And the more noisy it gets out in the world, and some lives are very noisy in many different ways, the more you can sense the stillness. If there were only stillness, there would be no knowing it. So perhaps, and I don't take this to be the truth, it's only sounds coming out of my mouth, so one could say God perhaps seeks to know him, her, itself, and so enters the world of form, identifies with form, disguises itself as form, plays the dream of form, and then wakes up out of the dream of form.

And in that waking up, there's a self-knowing. Before you, this is, forget about it now, but this is just a little approximation. It's not the explanation, there is no explanation.

And in your life, the two are beautiful. The form, which is noise in one way or another, and stillness. The manifested, the unmanifested.

Ultimately they are one. I'd like you to, yes please, another question.

[Speaker 4] (5:38:01 - 5:38:42)

Part of my question you have answered in your previous sentence, still that is bothering me for the last three days, the question is, are the presence and the form related? If yes, why blame the form? If no, how can the form exist without the presence?

Are the presence and the form related? If yes, why blame the form? If no, how can the form exist without the presence?

[Speaker 1] (5:38:43 - 5:41:20)

All right, thank you, yes. They are one. I'm going to talk about myself, what happened.

When I was in deep suffering for many years, I only knew myself as the suffering entity. Consciousness was totally identified with the forms, but it was consciousness. Consciousness was appearing in the disguise of forms, thought forms, material forms, a mental form of me.

Consciousness appeared in that disguise and only knew itself as that form. And then something happened and consciousness knew itself suddenly as both within the form and totally beyond the form. Consciousness suddenly knew itself as consciousness.

The forms were still there. None other than the appearance, the essence that was in every appearance. So, in both, all that, the difference between what presence means in the way in which we use this term here and in this teaching, because there's no universal meaning, what presence means in this teaching is self-aware awareness.

Awareness that knows itself, whereas consciousness embraces the totality. When the totality, when that becomes self-aware, then consciousness becomes presence. But it's

all consciousness.

So this is the limit to which we can go through words. Further questions may arise if you start thinking about it, but they won't get you any closer to freedom. Thank you.

All right. The microphone is traveling there.

[Speaker 6] (5:41:40 - 5:42:24)

I've been to other retreats, one in New York, and one of the challenges I have when I go home is the desire to sustain the presence that I feel when I'm here. Because I notice people I'm around, a shift in them, when I have that higher presence. And then it seems to...

And I feel bad about that. What can I do? Okay.

[Speaker 1] (5:42:30 - 5:48:32)

One could say that when you notice that there's loss of presence, there's actually presence again. It's there. It's only when you no longer know that there's loss of presence, then you're lost.

As long as the knowing is there, there's presence. It can be very subtle in the background. There's a knowing that you're not present.

But in that moment of knowing that you're not present, you're present. Unless it's just a thought. I'm not present.

I'm never present. Why can't I ever be present? What's wrong?

But there can be a knowing. There's no presence. Oh, there's presence.

The knowing arises out of presence. So, as long as you know you're not present, you're fine. Now, another level of answer.

Another answer on another level. Use whatever means you have as helpful pointers to presence. And, well, there are many possible means.

One of them implies again that you know it. Am I in suffering in any way? Am I immersed in some form of suffering?

And suffering can take even impatience, irritation is a minor form of suffering. Whatever form it takes. Suffering can be an alarm clock that tells you you've lost the now.

Because if you hadn't lost the now, there would be no suffering. There isn't enough space. The now is so small for suffering to arise here in this form.

Suffering requires past and future and a me. Just this, a challenge can happen, but no problem. Problem needs past and future and a me that thinks about it and identifies with the situation, has a reactive and personal relationship to the situation.

That's a problem. So, suffering, lost the now. I must have lost the now.

Where is it? Oh, here. And the shift happens from mind identification to...

At first you may become aware of sense perceptions, suddenly again. Your inner energy field is back. And then you sense the underlying field of awareness.

Oh, back. So that's how even suffering can be a pointer, can take you there. And then you can use other things.

Open the book occasionally or any other book that has come out of that state. Read a few lines and then it's enough, very often, to be present again. Listen to tapes occasionally.

Don't get attached or dependent on anything. Wisdom is required to use help without becoming attached to the form that the help takes. The help is, of course, always pointing beyond the form.

Not getting attached to the teacher, the form of the teacher. Not getting attached to listening to tapes. Not getting attached to books.

Not getting attached to a photo. And yet, being able to use them as openings, as long as they're needed. So you can...

Any photo taken of someone in presence is helpful. Looking at that for brief moments and put it away. Listening to tapes, not excessively, but occasionally.

Nature, use anything natural and bring your attention to anything that is nature, because there's no mind activity in nature. It's an expression of consciousness, but not thought. Anything in nature, place attention on it, auditory, visually.

Acknowledge its being. Let it take you into presence. You can do that more easily than a man-made, human-made thing.

Most human-made things are mind-made things. Especially in cities, you're surrounded by the externalized human mind in all the forms around you in a city. But even in the middle of a city, you can look at the sky.

Or there may be a flower somewhere. So use what you get. But remember, knowing that you're not present, if it doesn't then immediately degenerate into thought, which says, you see, I'm not, never present, because that knowing can easily immediately degenerate into thought.

From the knowing that you're not present, you can formulate a concept or judgment, a thought that says, you see, I've lost it, not realizing. How do you know you lost it? There was a moment of knowing.

[Speaker 6] (5:48:38 - 5:48:51)

I think what I start judging is the strength of the presence, how strong it feels. Yes. Because it seems always via that knowing, the knowing is that it's not as strong.

[Speaker 1] (5:48:51 - 5:48:51)

No.

[Speaker 6] (5:48:51 - 5:48:53)

And then the desire to want it.

[Speaker 1] (5:48:53 - 5:49:02)

But if the knowing is acknowledged, the knowing is suddenly, you notice that there's a knowing, then it deepens by itself.

[Speaker 2] (5:49:07 - 5:49:08)

Thank you.

[Speaker 1] (5:49:10 - 5:49:13)

All right. The microphone is traveling there.

[Speaker 5] (5:49:29 - 5:49:29)

Hello?

[Speaker 2] (5:49:30 - 5:49:30)

Yes.

[Speaker 5] (5:49:31 - 5:50:50)

Well, I sent something to you that I woke up at 3 o'clock in the morning yesterday before the bells went off. And just some thoughts came into my head, and I wrote them down, and I sent them to you yesterday. And I'd like to read it to you before we end the session.

I just call it with you. When time has ceased its wheels turning, and that space between the breath of in and out has become my bed, you were there to see me go. A smile so warm it filled my heart fully, and eyes that would call my soul to play.

Your kindness keeping safe the joy I treasured till now when I become all that ever was joy. Oh, greatness, thanks be, you are my servant of sweetness, my bearer of warm tidings, with wood from the bodha tree that has carved this space in my heart. For leaving on this day has caused me no sorrow, for you who stayed, that clear bell ringing, this way, this way.

Thank you so much for everything.

[Speaker 1] (5:50:51 - 5:51:00)

Thank you. Beautiful. Thank you.

Thank you. Thank you.

[Speaker 4] (5:51:10 - 5:51:49)

Eckhart, could you tell some words about prayer? In my experience, when I struggle in mind stream and non-acceptance of suffering, when I remember that God can do the work, that I cannot do it, it puts me in an open heart, and I feel like that prayer, to pray God, can be very helpful.

[Speaker 2] (5:51:51 - 5:51:52)

Thank you.

[Speaker 1] (5:51:57 - 6:01:05)

For many people, of course, prayer is asking for something or wanting something, but we talk now about a different, a deeper kind of prayer, where you're not making demands, seeking some kind of fulfillment, adding something to me, give me that, give me that. So we talk about a different kind of prayer that is also can be a very powerful pointer that you use for yourself to point to the surrendered state, which is the non-dualistic, the non-dual state. So the dual, which still exists whenever you pray, there is still a sense of duality between me and God.

And I'm not saying do not pray. There is a place for that. The dual can take you into the non-dual, if it is a pointer.

So use prayer, mantras also can be helpful. They are, again, only a signpost to take you into that state, expressions of openness, of surrender, of not demanding. So whatever words come to you, they can take you to the edge.

There's a whole book, which I like it very much, The Course in Miracles that was channeled. It is a book of spiritual teaching. And that the whole book, almost the entire book, is written within the dimensions of duality.

It's always you address God. You even call God He in that book. This is the old way.

God is seen as masculine. And so it has the limitations of all that, the limitations of form. But that is not usually what I teach, because this teaching is the non-dual teaching.

But for many people it is helpful, for those who feel drawn to it, a text like that, it meets you where you are. It comes to you, and you inhabit a world of duality, and it starts with a duality of you and God. And gradually, through the lessons, it's a little bit like a psychiatrist who joins the patient, instead of rejecting the delusion of the patient, and saying, no, you are not Napoleon.

This is silly. Just get this out of your mind. And then some psychiatrists have tried to accept the reality of the patient, and saying, okay, so that's who you are.

And then you meet. Suddenly there is a meeting. You meet the patient in his delusion.

Ultimately, duality of you and God is the last delusion. Delusion. Beautiful delusion.

Beautiful. So the psychiatrist joins the patient, and then suddenly they can talk. And from there it can happen that the psychologist takes the patient by the hand, metaphorically speaking, and they walk out of that delusion together.

But first he had to meet him there. So certain texts or teachings, there are some that seem to move within the realm of duality, only to take you out of it. So they are like the psychiatrist who meets you in the realm of duality in order to reach you.

So many people are reached in that way. They would not yet be ready, perhaps, to listen to this teaching. And so they are reached.

And at the end of the Course in Miracles, he says, you move into non-duality. Very slowly, very subtly, you move into that. So this teaching, again, is a more direct non-dual.

But if you still need the duality, use that wisely, simply as a pointer. So that... And after prayer, move into the stillness.

Whatever prayer it is, let the prayer, let there be a stillness after the prayer has been uttered. Whatever it may be, let go into stillness from there. And the stillness is the realm of the non-dual.

But prayer can point you there. Beautiful. The whole teaching here is a pointer, too.

So as long as you feel you love it, you need it, you can use that wisely. It's beautiful. And then observe the silence after you have uttered the prayer.

So... Many still in this world need to be reached in that way. And then they come, and



then they are maybe ready to listen to this teaching.

And even this teaching, there are certain things that I don't say because it would be meaningless to you. This comes as realization, your own realization. But there's nothing important here that has been omitted.

There's nothing that you need to know that I haven't given you for liberation. Nothing has been withheld as far as liberation, the possibility of liberation is concerned. Absolutely nothing.

Now we need to meet those of you or some of you face to face as a brief meeting. The way we usually hug is that people come up, we stand face to face, look at each other, and there's a hug. This time, for those of you who want it, others can just stay and sit as part of the beautiful meditation.

And we simply here stand face to face in the sacred encounter, and then at the end I will greet you in this beautiful greeting that is used in India that acknowledges that you are God in your essence, no matter what the outer form is. But before we do that, since we listened to a lot of music yesterday, I'd like to listen to just one more piece of music, and this is interesting. All the devotional music that we listened to yesterday, of course, arose from India with so much spirituality.

Now there are things that arise that are devotional and point to the truth that even arise in the West. And it's a wonderful thing to see that those things, just as spiritual teachers now are arising in the West, because there is a transformation of consciousness, even beautiful, sacred, devotional songs and music are also arising now in the West. So it's wonderful.

We have that. Many of you know it. Sometimes this singer, Kirtana, comes to talks that we have and sings there.

And maybe we could just listen before we meet face to face. And this is a meditative listening listen to just one song of hers, Kirtana. Many of you may know it, but it's always fresh and new, because everything that comes from there is always fresh and new.

Who You Really Are. If we could just listen to that one song, it's only a few minutes. Who You Really Are by Kirtana.

[Speaker 3] (6:01:06 - 6:01:14)

Could there be more Up a little. To this life we call mine

[Speaker 1] (6:01:14 - 6:01:17)

Could there be more to this life we call mine

[Speaker 3] (6:01:17 - 6:03:49)

Than in journey through space For a storyline More to life Than the body can sense Than the mind can conclude From experience As who we are Begin with breath Depend on form Or end with death Strip away these rules, these names And tell me what remains Measure success As we accrue Or the bonds that we form Or the deeds we do These too shall pass It's hard as we try To hold on to the form For we'll die Inherent in this dance of form Is the chance to see What's yet unborn And the choice to throw this chance away And be caught up in the play

[Speaker 2] (6:03:51 - 6:04:01)

Who we think we are Who we think we are

[Speaker 3] (6:04:12 - 6:08:24)

This is your lifetime It could end at any time Where is your attention?

Where is your prayer? Where is your song? In fortunate life Comes a call to be free From the cycle of bondage Misidentity Wake from the dream Finally reap the truth of one's being Before the body dies So before the final scene is passed See the scream on which it's cast See what's seamless to me and you And then you will see Who we really are Who we think we are Where is your attention?

[Speaker 2] (6:08:30 - 6:12:22)

Where is your prayer? Where is your song? In fortunate life Comes a call to be free From the cycle of bondage Misidentity Wake from the dream Get me Get me But I Get me Get me But I can't Get me Who is Get me Get me Get me But I But I can't Get me Get me Get me But I But I can't Get me

[Speaker 1] (6:12:39 - 7:08:43)

When you listen to this kind of music and are very alert you can notice a sound at the point where it ceases the flute, the sound of the flute and then it dissolves there's a little point where the sound comes to an end and weakens and then disappears altogether so if you listen to this kind of music with complete attention that's a particularly beautiful point because that's where the manifested merges with the unmanifested the sound dies and so and with the master sometimes that's a very subtle thing to be to allow the sound because the masters don't they allow they allow the consciousness to play the instrument through them and so there's a very subtle movement towards cessation the sound weakens for a very short instant and then nothing so it's the interplay between almost something and nothing and that's your entire life talking about music there's a beautiful poem I believe it's by Hafiz the poet and he says about himself I am a hole in a flute that the Christ's breath moves through listen to this music note that he didn't say I

am a flute that Christ plays, that's nice too but no, I'm a hole in the flute and that's the same with all spiritual teaching it arises in that way and you come to realize that you also are a hole in the flute and perhaps before you thought you were the flute and before that you thought you were the player of the flute and yet you are all these things also this is the last session of the retreat not that that means very much only the form we may look at a few written questions today but always at retreats and so on there are more questions than one could get through although I keep them all one day you may see the question that wasn't answered here in a book answered, by then you won't need the answer anymore and you may have forgotten that you asked it because in a way you didn't the human mind asks questions and a few questions are helpful pointers other questions take you into speculative regions some questions are helpful other questions could be distractions but all questions are interesting I like reading them now you may find if your question is not answered here that you may not have known it before that you may have a personal relationship with your question you may feel why didn't he answer my question it was so good and why did he answer all those there were such silly questions that he answered and mine he didn't mine, he didn't answer mine and then you feel diminished in your sense of self or you feel reactive angry with me which is designed to strengthen your sense of self or combat the diminishment and so we talked about the deeper sense of reincarnation and so it means you reincarnated into your question and that means your sense of self became entangled in a thought because the question is a thought so the sense of me, self, identity became entangled in the form of that thought and you derived some sense of selfhood from that and you may also derive it if a question is answered and maybe I said this is a good question oh I asked a good question I'm not talking about any particular person here because I'm simply this is how the mind works so if this happens to you and there is a sense of self in your question it is more important more useful far more vital to observe that in yourself than to receive an answer you learn much more from that inner observation than from any answer you could get we in this last session we are moving to this point where we allow questions to subside and we could also observe the inner impulse to ask more know more and watch that Ramana Maharshi was a great master although he did answer certain questions beautifully but many questions he didn't answer there were far more questions he didn't answer than he answered probably answered 5% of questions that people asked him and so most questions were met with silence stillness greater than any answer could be and then you learn something about attachment to a form and to a thought as a me a very subtle temporary form of me so we allow these silent spaces here we don't need to fill them with another question although I may shuffle some papers we allow the mind may come in when we have a silent space now and say this is my chance get your question in there now before it's too late it's always nice to have a funny question too so here's a funny, slightly funny I find some people get on my nerves without any particular reason and although I do some serious surrendering and being present they still get on my nerves on top of it I can't get my eyes off them it's almost as though I love hating them is there any redemption for me? and by the way where did you get those fabulous

sounding bells?

the bells were given to me a few years ago I may have had them for 7 years or 8 years and I've seen somebody the Dalai Lama gave them to somebody who then had them for a few years and then they were passed on to me to be used in here otherwise the person knew they were used for this purpose so it was beautiful to let go of that gift it's rare, the sound is of a very rare purity so the people that get on your nerves that's an aspect of how the ego keeps itself going critical complaining, judging and then it loves that it loves those states and all you have to do here is observe that in yourself observe the people observe the reaction observe the addiction almost addiction to those reactive states observe them in yourself and from this the slightly humorous note of this question makes me feel that there's already some sense of distance from it because when you begin to observe those patterns in yourself they don't want to let go of a resentment, a reaction a grievance and get in there and hang on and you begin to observe it that means there's spaciousness around it quite often at some point you begin to smile and you see how like a dog that won't let go of the bone you won't let go of that grievance or that reaction or that resentment now the dog although the dog of course lives beautifully presence is a different matter it's extremely rare for a dog if it ever happens to have spaciousness around a bone maybe a very old dog and so that dog can then say I have transcended and perhaps when you look into the eyes of a very old dog there's some distance there some almost wisdom dog wisdom arising however most animals have to act according to their form whatever corresponds to the form and there's very rare that there's any spaciousness around that but humans for many thousands of years have been the same no spaciousness, totally conditioned and now that possibility is there to transcend the conditioning which does not immediately mean to exterminate the conditioning the conditioning then weakens so just watch yourself getting irritated and enjoy it rather than thinking I'm not perfect I'm far from perfect I need to achieve a completely different state this is not the state of perfection, of enlightenment that's a projection of the mind a state to be achieved any state will do if you only allow it it's enough when insights come when I feel connectedness with you teaching here and with other spiritual teachings a sometimes overwhelming need to cry rises in me why not joy, bliss is this identification with the pain body maybe it is joy why label it at all let that be let the tears come I cry not often but it happens and I don't know what label to attach to it it's not sadness, it's not pain it's more like joy but it never even occurred to me to ask myself, what is that it was beautiful to simply allow that when I listened to the song there were some tears this morning I didn't ask myself, why am I crying what label do I attach to these tears it was beautiful to simply allow without the need to find some position with regards to them adopt some mental perspective on them and if you don't adopt a mental perspective deep down it's all joy it's a beautiful thing not to label states that arise anymore if that doesn't, it's not possible then just recognize a label as a label and then it doesn't overpower you so you can be in that state of allowing no need to call it good or bad I want it, don't want it, it's here how will this happen to us what has

happened to you when will we be fully realized the answer to that is the last answer in the book The Power of Now which is when you no longer need to ask that question because even that question is an obstacle put there by the mind and is a way of not fully accepting this because if ego gives superiority complex is inferiority complex being opposite preferable to superiority complex inferiority complex might look like ego getting lesser but it's not the case it's just as strong in both cases you have a mental image of yourself and patterns associated with that image inferiority complex means not as good as superiority complex means better than both are mental identifications with conceptual sense of self and the superiority ego the superior ego has underneath its apparent superiority the underlying fear of not as good as and the inferior ego despite its apparent sense of inferiority has an underlying desire to be more than greater than, bigger than just waiting so in either case you're trapped in mind and how to get out of that you know that already pay attention to this to what is surrender to this moment the end I've said it before but I have to say it again because it's easy to it's the end of conditioning or egoic conditioning whether it's superiority complex or inferiority whatever it may be most people actually move between the two maybe this is a slightly speculative question but the answer can be short the probability of intelligent life on other planets outside our solar system is generally accepted after all it is a conceit to think we are the only form of intelligent life in the cosmos assuming there are other forms of this intelligent life elsewhere would they also be a part of this supreme consciousness or be enlightened or working towards enlightenment as we are in this case under your guidance as we are doing well any form this is the one principle of liberation which surely because as above so below everything is reflected it applies to the entire life of form no matter where it cannot not apply to that so any wherever consciousness appears in the disguise of forms consciousness will also be awakening out of that play out of that disguise so wherever it may be it will be the same the awakening of consciousness out of the dream of form of matter must be the same anywhere no matter how distant the galaxy may be and I would say it happens simultaneously here and in many other parts of the cosmos one could say the entire cosmos is awakening out of that dream and now don't believe that this is the ultimate truth that I'm telling you, it's only a little pointer an approximation, a distant approximation or helpful as that not the final explanation I cannot give a final explanation of the cosmos by making sounds, it's not possible so treat any words with care the entire cosmos must be awakening otherwise we would not be awakening as above so below so this is a cosmic event that is happening here and it might look like a person becoming free of suffering and unhappiness on a personal level but it goes far beyond that and who knows perhaps there are some visitors in a non-human non-visible form in this room listening in to the teaching maybe technologically incredibly advanced and yet they come to this primitive planet because they hear the possibility of liberation and so on we could continue talking about this or write books about it can you assume the heavenly pleasure we have been feeling in your valuable presence and how we will be feeling after we depart in which way and how we can fully carry that peace and completeness till it blends with our life I

wish the world was full of Eckharts it would have made realization easier and faster with regards at your feet the answer to this if it is a question maybe here last night I experienced poignant sadness I allowed this sadness and observed it with my presence the first part of the sadness was due to the end of the teaching until I realized that you have introduced me to the eternal teacher within me and I felt peace the second part of the sadness was in leaving my dear friend and teacher Eckhart until I realized that a part of you will always reside in my heart and I felt gratitude a part of not just a part of me but the whole is in your heart as yourself and this morning when I met many of you face to face I was meeting myself different forms but it's always myself so I know you very well without needing to know very much about you there is an enormous difference to the mind when the mind says I know you what the mind means is I know a lot about you and this is different when I know you not through mind I may not know anything about you and whatever I know about you isn't very important because the about means it concerns the world of form it concerns your past it concerns your story it concerns the content of your mind it concerns your conditioning that's all about but it's not you so there is this beauty and of course people believe that when they know about they know, they don't there are innumerable people living together as couples who don't know each other because they don't know themselves you cannot know anybody else except through knowing yourself and it is not through thought of course that you can know anyone all you can know through thought is about and that doesn't only apply to human beings it applies to anything that you have knowledge about nature, plants, the world any aspect of the world of form is knowledge about it's form knowledge not essence form knowledge always has a sense of separateness to it because it's known through concepts which is more form form knowledge has its place occasionally it's helpful occasionally it's needed to be trapped in form knowledge is a dreadful form of bondage not knowing anything beyond form knowledge is bondage no matter how much how knowledgeable you are about things about people so form knowledge needs to be balanced with the essence of knowing which is not through thought not through mind which only arises when the mind subsides and of course in this world so far we haven't had this balance everybody is lost in form knowledge schools that's all they teach so one could say they teach everything except the one thing that truly matters and at universities they know about everything proliferation of knowledge and increasing specialization so that PhDs are now written about a strand of hair it gets narrower and narrower the area of specialization so the mind is moving into greater and greater fragmentation and you can have people in the same field whatever it may be biology and that's now subdivided into little areas fields and so people go through these systems become conditioned a good friend of mine at university graduate school was writing a PhD on the inner ear of the field mouse and that is three years or four years of intensive research and study and a huge volume and I'm not saying this is bad but this is how much fragmentation we have gone and there is a great longing in humans for truth for true knowing especially strong now in societies that have moved very much into fragmentation and proliferation of both mind and things the proliferation of things in the

highly developed world accompanies the proliferation of mind so many things everywhere so here we are concerned with something that perhaps at some point as more humans become conscious the main subject at school will be this what we have been dealing with this week it will be the most natural thing that will be the central core of every curriculum at school around which all the others revolve and then it's fine acknowledge and honor this field of external silence and inner stillness it's enough to notice it and then you honor it how could this leave you when you leave here you don't really leave anywhere just changing sense perceptions around you like a stage set you know in some theaters so that they don't have to change the scenery the stage moves it has already prepared the stage set for the next act and so the whole stage moves around and suddenly you find yourself in different scenery nothing has changed and this will happen to you of course when you leave here the scenery changes suddenly of course it's now always now it's actually the most enjoyable thing to allow the scenery to change to allow the impermanent nature of all things the continuous flux the short-lived nature of all experiences so fleeting and allow it see it and I mentioned it briefly before a few days ago allowing it, seeing it they go together and they imply that there is something that is beyond time change birth and death eternal the simple fact that you can see the impermanent nature of all phenomena and all forms that you can know it and see it not through mind by calling it this or that but simply see it means there is something that is beyond if there were nothing beyond you wouldn't see it I gave the example before if the entire world were green the color green would not exist there must be something that is not green for you to see green there must be something that is not subject to impermanence for you to recognize the fact of impermanence that's the seeing that's the consciousness the unconditioned that sees without calling it anything that is the eternal still presence that sees and that's why Buddhist monks in some countries visit morgues where dead bodies are kept and sit there for a few hours watching the dead bodies they are contemplating impermanence from a western point of view it's insane, what are they doing there? but there's deep wisdom in that the contemplation of impermanence and the greatest way in which you contemplate impermanence is to contemplate death as it arises, it always arises sooner or later, in the now some form of it the end of this retreat is a form of death it's beautiful every end, every farewell is a little tiny death that's why people have that need to say see you soon because there's a little death here so we must make sure that this is not final but you just allow it I don't say at retreat see you at the next retreat I'm very happy not to see you if you don't need to come beautiful, if I see you it's beautiful too don't be long, see you next time I will ring my fabulous bells and it's a call to presence to awakening out of mind blessings to you on your journey through space and time and more importantly your journey into the now ever more deeply into the now the timeless and that statement already contains a little paradox and that's how it is

[Speaker 2] (7:09:30 - 7:12:36)

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